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DEVOTED TO PRACTICAL CHRISTIANITY

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UNITY

A MAGAZINE TEACHING HEALTH, PROSPERITY, AND SPIRITUAL DEVELOPMENT

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DEMONSTRATING PROSPERITY

W. JOHN MURRAY

A NOTED Hindu teacher, visiting this country, once said that if he advertised a lecture on "How to Get Rich," the hall would be packed; but if he advertised a lecture on "Self-Surrender," he would not get a baker's dozen. He seemed to feel that the paramount purpose of the West, particularly of the United States, was to accumulate this world's goods, without regard to the methods of accumulation, or the uses to which these goods were to be put.

This belief has become almost universal, and while there may be some truth in it, there is another side which critics ought to consider, in order that their criticism may be just, even if not generous.

This country is peopled largely by those who have come here in order to escape the limiting and crippling influence of poverty, in all its phases. It is very doubtful if any one ever came here for any reason save to improve his condition in life. What seems to be a feverish haste to get rich is nothing more than an attempt to escape the bondage of lack and limitation.

Some do not know what to do with their riches after they acquire them, but that does not change the fact that prosperity is a universal necessity, just as health is. Some men do not take care of their health, but that does not change the fact that the more we have of it, the better.

The Master says that a tree is known by its fruits, and, therefore, it might be well for us to consider the kind of fruit which grows on the tree of poverty. By so doing, we may get some idea of the peculiar methods by which some people try to get away from it. Like the deadly upas tree of Java, over which the birds will not fly, because of the virulent poison which it casts off,

so the tree of poverty is one which all men instinctively shun. Since this fact is universal, there must be a reason for it.

Sometime ago, an old policeman, a sergeant in one of New York's most poverty stricken precincts, was asked why it was that there was so much crime in his precinct. It is a precinct which is noted, not only for its adult criminals, but for its unusual amount of juvenile delinquency. Being neither a psychologist nor a social settlement worker, his answer was not the studied reply of one schooled in psychology or sociology, but of one who had studied conditions at first hand during a period of twenty-five years on the police force. He explained that he had noticed that the children in his precinct, began, at a very early age, to indulge in comparisons between themselves and children more fortunate. These comparisons manifested themselves in envy, which soon grew into covetousness, so that the little fingers began to follow the eye in the direction of an object which was desirable but unobtainable honestly. It might be an apple or a banana on a peddler's stand, or a sweet roll in an east side bakeshop. Frequently the theft was accomplished without detection, but sometimes the offenders were caught. The method of dealing with them not always ended their desire to possess things, but often threw them into companionship with older persons who were also seeking to escape from their common enemy, poverty. He said that poverty compelled these children to live and sleep and eat under conditions which made home the last place they wished to go, or remain in; and so they were on the streets long after they should have been in bed. This led to other temptations, such as stealing to go to the movies. He enumerated a list of crimes which he believed were all the outcome of poverty, and of which one would never hear in the less congested and cleaner precincts. When asked if he thought the children in his precinct were naturally worse than those in other precincts, he replied

that all children are naturally good—they only need a chance.

One may or may not agree with this philosopher of the streets, but I have never met a man who would voluntarily choose the tree of poverty under which to recline, especially if he had a family. Some monks take the vow of poverty, but that vow ties a man up to a providing order which relieves the individual of all anxious concern for the future. The monk's life is reduced to one of austere simplicity, but he is not always wondering where his next meal is coming from; nor is he lying awake nights thinking how he is going to meet the landlord who has threatened to dispossess him, if the few dollars he has agreed to pay, are not forthcoming. The monk's existence, to a man freighted with responsibilities which he finds himself unable to meet, is not altogether an unenviable one. The average man does not wish to become a monk and avoid responsibilities—he simply desires to be a man and to meet his responsibilities in a manly way. This is as true in the sergeant's precinct as it is in those precincts where "shabby gentility" weeps in private and smiles in public. Poverty is like a precious stone in one respect: It has many facets, but unlike the precious stone, none of these facets is beautiful.

The so-called man of means is not always exempt from the stings and gibes of poverty. He often tosses on his bed when notes are due or overdue, when nothing but the sacrifice of some one thing will enable him to keep another, if his affairs are not to go from bad to worse. In addition to poverty's being an actual experience, it is also a state of consciousness, in which one may have much and delude himself into thinking he has little.

When one considers the prodigality of nature, it is a mild form of mental derangement to suppose there can be a lack in the universe which is filled with abundance. To be sure, there is inequality of distribution, but this is

due to "man's inhumanity to man," rather than to God's "immutable plan."

We have various outlines for the conquest of poverty. The poor are recommended to be more industrious and less extravagant—which is not bad advice to give to any class. But there are times when the most industrious and least extravagant find themselves in straitened circumstances. War, trade conditions, and sickness are conditions over which even the most industrious and thrifty cannot always exercise control. It is not always because men have spent their money in riotous living that they find themselves in financial difficulties. Poverty is often due to drink and gambling, but frequently men and women drink and gamble as the children in the old sergeant's precinct steal bananas or apples. They want something which instinct tells them they ought to have; and not knowing the right way to obtain it, they yield to the temptation which ignorance calls the easiest way, but which subsequently proves to be the hardest.

If a man with a small income tries to increase it by gambling in stocks, or betting on horse races, and becomes more impoverished in consequence, we have little pity for him. If a man resists temptation to gamble, under such circumstances, but "drinks to forget," we have little pity for him, especially if the pangs of poverty have not made themselves felt in our personal experience.

One cannot pick up a high class magazine today without seeing advertised from one to a dozen methods for the conquest of poverty. Poverty is the Hun of the economic world; and all the forces of progression are the Allies which first defend themselves against it, and then defeat it, if they can. Among the advertisements are those which recommend home study in the various professions, such as law, medicine, chiropractics, engineering in all its branches, and various trades. From all this excellent advice, it is obvious that the conquest of poverty is to be brought about, not by muscular, but

by mental energy, since all these systems attempt to improve the mind along lines already in operation, or to direct the mind along lines other than those which the aspirant to prosperity has been following.

It is almost generally conceded that the path from poverty to power is the path of mental culture; but this opinion is receiving some hard jolts from some of the articles in the newspapers and magazines, concerning doctors, ministers, and college professors. One article says that the man who minds the train gets a much larger salary than the man who trains the mind; a brakeman on a freight train gets more than a teacher in a high school, while a brakeman on a passenger train gets more than an ordinary professor in a college or university; a conductor gets more than many a college president, and an engineer's wage, if given to a professor of botany or chemistry, might have a tendency to turn his head. Professors in universities and ministers of the Gospel have gone into the automobile business and other lines of business, for the reason that, on account of the high cost of living, their stipends were insufficient to buy shoes for their children. It seems that when one class prospers, another class suffers. War has a strange way of making the rich poor, and the poor rich. It not only affects nations, but individuals, so that we are led to inquire whether there is not a law back of it, which is working to equalize matters. Fortunes have a strange way of changing hands, which causes us to speak of the "uncertainties of this world."

It is all so bewildering that we conclude that life on this planet is largely a game of chance, and, therefore, we should try to be good sports, and pray for better luck in the next world. On the principle that "God helps those who help themselves," we have helped ourselves as best we could, only to find ourselves in sore straits, after all, so that the most natural question has been, "What's the use?" Poverty is like a puzzle game which we try by every means in our power to

solve, only to find that when we think we have solved it, we have not. There is a little trick in connection with it, and until we discover this trick, we may try all night without success.

In solving the problem of poverty, we must learn that a healthy body and a well trained mind are most valuable assets; but when these fail to keep the wolf from the door, as they frequently do, the healthy body and the well trained mind soon show the effect of the unequal struggle. Poverty is a wrestler which has thrown many a strong man, until he learned the hold which it cannot break. In wrestling with poverty, the unbreakable hold is the soul's hold on the eternal promises. When we have tried all the tricks in the bag, and our shoulders are being borne to the mat, so that the situation seems hopeless, if we can hold to the promise that, "Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not," we shall wriggle out from under poverty's grasp; we shall break away and stand upright on our feet; we shall lose our fear of poverty.

Every wrestler will tell you that when he has lost his fear of his antagonist, the struggle becomes easier and the victory surer. In a state of mental anxiety we enter the arena with this old antagonist of the race; its reputation terrifies us; we have witnessed those unequal contests in which it has thrown bigger and stronger men than we; we are whipped before we commence, just as young boxers are defeated by the reputations of older ones. It is astonishing what a reputation will do, if a man is afraid of it. It is a trick among boxers to play upon the fears of youngsters ambitious to win. They may have skill and strength, but there is a hole in their mental armor; through this hole suggestions are poured which rob them of their skill and sap their strength, unless they are very unusual. I remember one of these

unusual young men, who, when he was told of the enormous size and the terrifying reputation of his coming opponent, replied, "The bigger they are, the harder they fall; and when they fall, their reputation goes down with them."

One does not look for sound philosophy from a prize fighter, but when one finds it, he ought to apply it to those contests in human life, which, while they may be more dignifying, are just as undesirable. If we could look at our approaching troubles, especially our financial ones, and say, "The bigger they are, the harder they fall," there would be fewer failures; and old and formidable poverty would lose its reputation. Other men have beaten it, and so can we, if we "put on the whole armor of God." When a man is afraid, there is a crack in his armor, and it is through this crack that the universal enemy shoots his poisonous dart.

At the close of the Civil War, men who had never known the touch of poverty, suddenly found themselves penniless. Some allowed their shoulders to be pinned to the mat, and they never rose again; others wriggled out from under and became richer than ever, not only in cash, but in character.

Poverty is a ghost which terrifies us as long as we are spiritual children, but when we are full grown in Christ, we see it for the sham it is, and cast it off. When all other holds have failed, let us try this new hold—let us hold to the promise of God, which reads, "They that seek Jehovah shall not want any good thing." We must learn to say with the Psalmist, "All my fountains are in thee;" then nothing can by any means overthrow or dismay us. When we are not sufficient of ourselves, it is well to remember that our sufficiency is of Him in whom there is no lack. We look for abundance with our eyes closed to its omnipresence; but when God opens our eyes, as he opened the eyes of Hagar in the wilderness, we see what has always been here, but which we could not see before, because

fear blinded us. "Jehovah will open unto thee his good treasure," when you open your eyes to see that without him you can do nothing, but with him you can do all things.

THE PROVIDING FATHER

MARY S. FLINT

"Before they call, I will answer; and while they are yet speaking, I will hear."

In the heart of man a cry,
In the heart of God, supply.

"He giveth power to the faint; and to him that hath no might he increaseth strength."

At all times man's needs are fully supplied by the Creator, for our heavenly Father knows our wants even before we are able to express them.

Everything in life is anticipated. The mother anticipates the coming of her little one, even before the child comes into the world. The father tries to supply each want of his child, as far as it is within his power. The child anticipates the Christmas or birthday gift he expects to receive. The youth looks forward to the party he is going to attend, or to the trip he is going to take. And the maiden dreams dreams of the great event—the wedding day—and the new home to be enjoyed.

The beautiful promises quoted show that God, our Father, anticipates each need, just as the earthly parent anticipates the Christmas or birthday gift for his child, even before the anniversary arrives.

The joy of it all is to know that God's children do not have to take anxious care for the morrow, because the Father of all has said, "I will in no wise fail thee, neither will I in any wise forsake thee," and "all that is mine is thine."

Nature is too thin a screen; the glory of the One breaks in everywhere.—*Emerson.*

ATTAINING ETERNAL LIFE

E NEED first to understand that the natural man has not eternal life abiding in him, and that if we want to demonstrate life, we must get into the Christ Consciousness of life. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." The natural man objects to this teaching. He believes the testimony of the serpent in the garden: "Ye shall not surely die." God told Adam that disobedience would bring death, but probably Adam quoted, "There is no death," and refused to believe the word of the Lord. In God there is no death, but when man, in consciousness, separates himself from God, he loses his consciousness of life and falls asleep. The Scriptures call this sleep "death." Man has not perished when he sleeps, for there is a resurrection. Paul says, "If the dead are not raised, neither hath Christ been raised: and if Christ hath not been raised, your faith is vain. . . . Then they also that are fallen asleep in Christ have perished." It has never been the fashion to believe in the resurrection, for men have been too thoroughly hypnotized by the serpent's words, "Ye shall not surely die." If they do not die, of course they have no need of a resurrection.

Jesus healed multitudes of sick people and raised some who were said to have died. He looked upon death as an extended sleep, and tried to show, as in the case of Lazarus, that death and sleep are virtually the same. When he told them, "Our friend Lazarus is fallen asleep," the disciples said to him, "Lord, if he is fallen asleep, he will recover. . . . They thought that he spake of taking rest in sleep. Then Jesus therefore said unto them plainly, Lazarus is dead." Jesus, in this instance, gave them all a good lesson on the resur-

recting power of the *I Am*, and then with his silent realization and spoken word, he awoke Lazarus.

Jesus did many marvelous works of this character, seemingly far beyond the power of man, and yet he said to his followers, "The works that I do shall ye do also; and greater." To do greater works than Jesus did has seemed beyond all reason, and modern metaphysicians, who, through study of Jesus' words and faith in his Spirit, have done many of the works he did, have been puzzled to know what he meant by the "greater" work.

There is one reasonable explanation, and that is that the "greater" work is teaching all people how to heal themselves. Jesus healed many people, but they afterwards died, so they did not fulfill the law of faith in him, which would, he said, result in eternal life. The argument that he meant life of the soul is not tenable. He meant that those who had the same faith that he had, would demonstrate over death of the body as he demonstrated, and that the "greater" work is teaching sick people how to heal themselves.

If all the people in the world were healed today, it would be but a short time until they were sick again, and the work would all have to be done over. This would have to be indefinitely repeated, and there would gradually be built up a race of invalids, always breaking the law of health, and always expecting God to heal them in some miraculous manner. If they knew how to heal themselves, they would be, in a measure, independent. But the greatest of the "greater" works will be to teach all people how to observe the laws of health, and thus make healing of themselves or others unnecessary. The Divine Law of health will eventually be taught in our common schools; then sickness will disappear, as illiteracy has disappeared among civilized people. A man who cannot write his name is ashamed of his ignorance, and the day is not far distant when a man who cannot keep well will be ashamed of his weakness and ignorance.

The truth is clear that man—the natural man—as a result of sin, does fall asleep; and that through the quickening power of the Spirit, he can be awakened. Jesus proved this by his works. We may have this quickening, resurrecting power in our minds and bodies if we will, and save funeral and grave experience. The promise is to both the living and the dead; both are to have the resurrection; that is, both are to be raised to a consciousness of life in Christ. Those who are alive and have this blessed experience will escape the falling asleep which comes to those who are yet in the old, natural, personal consciousness.

The serpent's word, "Ye shall not surely die," is the basis of most funeral sermons. But we must be enlightened by the truth that there is no eternal life except in Christ, instead of deluding ourselves and others with the belief that it makes no difference whether we have the Christ Consciousness or not. "Lay hold on the life eternal." To obey this, it is necessary to let go of all personal claims to life, and of all error thoughts about life, and to declare the one omnipresent Life, into which no appearance of death can come. It is not merely the word "death" which is to be put away, but the thing for which it stands. Many overlook the resurrection promise, because it does not harmonize with what they think ought to be the truth about life and death. They are satisfied to change the name of death, disregarding the truth that it is the fact, or appearance, which is to be overcome, and not merely the name. Those who do this are like the ostrich that buries his head in the sand, vainly thinking himself to be hid; and they are missing the opportunity of demonstrating and rejoicing in the incorruptible flesh of Jesus Christ. Some who hold up their hands in horror at the mention of the word "death," cling to that for which it stands.

The daily papers report the effort of doctors in a New York hospital to restore to life a patient who had just died of consumption. By the use of a strychnine

injection and some mechanical means, they succeeded in bringing him to life, but not to a consciousness of life, and in a short time he died again. This indicates that doctors may be among the first to see the possibilities of the resurrection, and, by their experiments, awaken at least an interest in this all-important subject.

Dr. W. H. Hammond, ex-surgeon of the United States army, says, "There is no reason why the human body should ever deteriorate, and from a scientific standpoint, man should be able to live indefinitely."

There are, indeed, a few spiritual minded souls who believe in fulfilling literally and to the utmost, Jesus' command to raise the dead; but they are looked upon as dreamers. Not long ago the newspapers told of a woman who was threatened with arrest because she prayed for a dead friend's restoration to life. But when the doctors take it up, and try to work the problem out in their way, it is considered by the public in general as all right. If the efforts of so-called scientific men to restore life meet with any measure of success, well and good. It will call the attention of the people to the matter; but there ends the good the material minds can do, because they do not go to the Source of life; they do not take into account the resurrecting power of Jesus Christ. Making no connection with the Source of life, the results of their work are partial, temporary, and altogether unsatisfactory.

The spiritual healers and the medical doctors are all busy trying to keep people alive. The doctor gives his drugs, but the spiritual healer knows that "as he thinketh within himself, so is he," and that it is error thought which makes men sick and puts them to sleep. It is all-important, then, to correct the error thoughts, if man would live. The first and most important error to let go of, is this belief that the natural man has eternal life. Then the truth of eternal life in Christ can be affirmed. Jesus said, "Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find

it;" which is to say, "He who will give up and admit that he has no life in himself, but will recognize his life in me, shall never die."

This error that we have been considering leads to others, and we can trace many of its ways to the graveyard. One who holds to this belief says, "My friends are all dead and gone, but are living somewhere, and I want to go to them." This thought results, of course, in a letting go of the consciousness of omnipresent life in the body, and sooner or later a funeral follows. Another believes that separation from the body is not death. He believes the serpent too, and so he does not build into his body the life consciousness. After a while the body gets old and worn out, because it has not been daily fed and renewed with the living substance of words of Truth, and the man begins to talk about laying aside the "old garment" and going off somewhere to life and glory. Instead of laying hold on eternal life, he simply lets go. It was his privilege to make a new garment; but he did not take advantage of the opportunity, and he reaps the fruit of his ignorance and neglect.

Under the hypnotic spell of the serpent's falsehood, men twist the Scripture which points them to their deliverance from death. Admitting Jesus to be the greatest metaphysical teacher, we cite his words as authority on points where spiritual understanding, from the very mountain top, is absolutely necessary to decide questions which men of lesser spiritual insight have answered ignorantly. His promise is, "If a man keep my word, he shall never see death." From other similar promises, such as "Whosoever liveth and believeth on me shall never die," and from his works, we know that this text means that if we keep his sayings, we shall never *experience* death. The twisted version is that death will go on just the same, but we will not see it, will not recognize it for what it is, but will call it "passing on," or something else calculated to carry out the serpent idea. This is a

weak but a plain misapplication of Scripture. When we can have real deliverance from death, why do we refuse it and hug to ourselves the delusion of the serpent?

The promises of life are based on the conditions cited previously: Whosoever liveth *and believeth in me* shall never die. *If* a man keep my word, he shall never see death.

Is the way too hard? "My yoke is easy, and my burden is light." The way is hard only when one clings to personality. It is the adverse thought which destroys the body; by obedience to the sayings of Jesus, the selfish, personal, adverse thought is overcome.

Men may read books on Truth, and study statements of being, just as the naturalist studies his bugs; but one will be worth no more than the other in making spiritual demonstrations, if the reading and study of Truth is only in the intellect. There must be the quickening life of Jesus Christ in the consciousness. "In him was life; and the life was the light of men." It is the Spirit that quickens. When this quickening, *always present* life is recognized, acknowledged, and laid hold of with a living faith, the whole organism is filled with its abundant, free-flowing, purifying, healing, renewing wholeness, so that the body is transformed, and is fashioned like unto his glorious body. "All that see them shall acknowledge them, that they are the seed which Jehovah hath blessed." Before one can demonstrate to this extent, he must believe with all his heart in the possibility of demonstration, and patiently trust while the transforming work is going on in him. "In your patience ye shall win your souls." This verse is especially applicable to those who are undergoing regeneration. It is not the men and women who naturally appear physically perfect who glorify God in their bodies, but those who in faith receive the Word of eternal life, and patiently, trustfully, faithfully make a daily sacrifice of whatever comes up, from day to day, in the personal, limited self, that the Christ may do its

perfect work in the consciousness, and renew the whole man in knowledge, after the image of Him that created him. Those who wait until they see some one else demonstrate are foolishly putting off their day of salvation. It makes no difference whether one who tries succeeds or not. Truth remains the same, and the possibility is always open. No one can demonstrate until he trusts, "as seeing him who is invisible;" until he has a living faith, regardless of whether or not any one else demonstrates, or even believes.

This message of the possibility of demonstrating eternal life in Jesus Christ, is the good news or good tidings which the angels announced at the birth of Jesus; and this is the meaning of his birth and mission among men. In word and in work he made plain his mission, and was received by but few. But the quickening power of his words has been steadily at work in the consciousness of the race ever since his coming in Bethlehem, and the leaven is doing its perfect work. Men are awakening, and we are at the beginning of a new age. Those most quickened hear the good news gladly; others seem bewildered and confused by the new light; but they, too, will rejoice as the Day Star from on high shines into their hearts and enlightens them with the light of life. The late sleepers love their sleep, and do not want to be disturbed. If one tries to arouse them, they get cross and draw the covers closer about their heads, shutting out from their eyes the light of the dawn, and from their ears the trumpet call to the opportunities and activities of the new day. But the stir of it will finally awaken them, and they will then be glad.

One thing that keeps death in the consciousness of the race is men's subconscious curiosity about it. They want to delve into everything that promises to give information concerning it. If there is no reality in death (and there is not), what is there to investigate? It is nothing but a negative condition, and what men really

want is to know about life, and to make themselves positive in life. This they cannot do if they are continually studying about death and trying to understand it. When they determine to know the fullness of omnipresent life, it will manifest itself in them in greater and greater abundance, and the negative side will have no place in their consciousness.

When we demonstrate health, we do not study disease, but health. When we demonstrate prosperity, we do not look up all the failures we can find and study them, but we make ourselves positive in the consciousness of God as our all-providing Father. When we want to demonstrate life we should be just as wise, and instead of investigating all the theories about death, and the condition of those who have died, we should resolutely set our faces towards life, and fill our consciousness with the one omnipresent Life manifesting in us. This would raise our consciousness of life until we found ourselves really able to do what Jesus told us to do—raise the dead. He said, "The works that I do shall ye do, and greater."

When some one sick unto death called for Jesus' help, the Master did not look upon the condition as hopeless, and begin to talk about setting the sick one "free" in death. He gave no mental morphine of words about death as the way to a higher life, to make the patient give up his hold on life and die easy. Death had no place in his work. He never offered it as the way to life; but out of his mighty consciousness of *omnipresent* life he spoke words of life, and the sick were healed. When he stood before the appearance of death, he gave the mourners no mental morphine to dull their pain and sorrow, but out of his great consciousness of omnipresent life he restored the dead one to life and to his friends, and gave a bubbling over joy, which is in no way to be compared with the temporary deadening of sorrow which comes from negative error words.

With the greater consciousness of life which the race

is steadily gaining through the leaven of his words, the way is opening for those who believe in Jesus Christ to speak life in his name, and to do greater works than he did, as he promised. They will not only raise one who is dead, but will be able to teach him and enlighten his understanding to such a perfect consciousness of omnipresent life and his oneness with it, that it will be impossible for him to die again.

Neither do *men* put new wine in old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

This strong statement of Jesus concerning the value of the body, is well worth far more attention than it generally receives. A true estimate of man's organism is a necessary factor in working out the problem of his salvation.

From the thought of the materialist that the body is the man, there has been a swing to the opposite extreme; and now the tendency is to deny the body any real place in man's make-up. Neither of these extremes being true, it becomes necessary to seek along other lines for the truth.

The main thought suggested by the text quoted above, is that there must be a preparation of the body for the new consciousness of life which eager souls are seeking to attain. The old error thoughts about the body have so impressed their character in and upon it, that it must be quickened and renewed with new thoughts—Truth thoughts—before it can stand the fullness of Spirit's inflow—or any great degree of fullness; and this explains why many who have been earnest seekers after Truth have died. New wine was poured into old wine skins, and the wine skins burst, and the wine was spilled.

An important step, then, in the regeneration of man is the preparation of the body to receive the new regen-

erating power; and this preparation is a matter of holding the body in thoughts of Truth.

Man is a trinity—Spirit, soul, and body. The perfect oneness of these three, is necessary in making the new whole, perfect, complete wine skin which is to hold the new wine. Every thought of separation of one part of the trinity from the other parts, works itself out in separation, and death follows. It is impossible to put death out of the race, or out of any individual consciousness, until this belief in separation—this belief that man is really separate from and complete without his body—is first put out.

The body is the temple of the living God. Every thought which fails to lift the body up to this high plane, is error, and is destructive to the temple. The temple of God is holy. Every defiling thought concerning it must be cast out, and new, pure, holy thoughts must ever bless it.

The popular manner of speaking of the body as something inferior to the rest of the trinity—a something that must be held in subjection—is an illustration of the subtle way in which thoughts are held that destroy the temple. The body is not inferior in any way. It is not something to be held in subjection. The powers and forces that work in and through the organism are to be wisely controlled. It makes much difference whether or not one stamps this thought of subjection and inferiority upon the body.

The claim that the body amounts to nothing, is sometimes upheld by quoting Jesus' statement, "It is the Spirit that giveth life; the flesh profiteth nothing." But a study of what is meant by "the flesh," soon dispels any idea that Jesus meant man's organism.

Men are unconsciously holding, in so many ways, to belief in this inferiority of the body, and inevitable separation from it, that the oneness and completeness of the trinity of man cannot be emphasized too often, nor too strongly.

To overcome death means to save man whole and entire. The philosophies of men seek to reconcile the world to the appearance of death. The philosophy of Jesus Christ does away with the appearance. Eternal life can be demonstrated, but it cannot be done except by the Truth. It can never be demonstrated while the body is denied its place in the demonstration. For this reason spiritualism leads people astray. They are side tracked through following after the will-o'-the-wisp of a bodiless existence, instead of keeping faithfully in line with the Truth about the salvation of the body.

One of the principal reasons why so few seek complete salvation, is that so many are satisfied to make the claim, "There is no death," without expecting any demonstration, or even taking into account the fact that it can be demonstrated. Most Truth seekers understand that when they claim, "There is no sickness, there is no lack," the statements mean, when proved, that the appearance of sickness and lack are done away with. But in this matter of making the affirmatioin of life, they let it rest with the statement, and expect no demonstration; in fact, they often seem to think that demonstration is an impossibility. But in spite of the doubts of men, the real proving of the proposition, "There is no death," does away with the undesirable appearance, just as demonstration does along every other line of Truth.

And so, with strong words of Truth, let the body be blessed, quickened, renewed until it shows forth the glory which rightfully belongs to it; until "all that see them shall acknowledge them, that they are the seed which Jehovah hath blessed." No stronger statement for this renewing can be held than this one: "The Spirit of him that raised up Jesus quickens my body."

The whole creation groaneth and travaileth in pain together until now . . . waiting . . . the redemption of our body.

Nearly all people show their appreciation of the

privilege of living by striving in every way, according to their understanding, to stay alive. They are diligent in formulating and trying to keep what they consider laws of health. This is right. It comes from the innate knowing that life is desirable and death undesirable. But there are differences of opinion about the best means for keeping in life and health. One type of mind believes that life is prolonged by obeying what are called the "laws of nature." Another type thinks that longevity will be increased by studying disease and microbes and the negative side generally. Those in the understanding of Truth know that their lives and their health depend upon the ideas they are holding in mind; and for safety and protection they deal with these ideas, laying hold of Divine Ideas and letting go of the negative ones as fast as they discern the true or positive ideas.

We may get a very profitable lesson from some of the commonly accepted ideas of life and death by comparing them with the absolute Truth. One of these ideas is found in the statement, "There is no death."

In the matter of overcoming death, there is a tendency to deal with the question from a sentimental rather than a scientific standpoint. A line from a poet should not lull the reason to sleep. "There is no death," is true, if it is taken in its full meaning; but as commonly quoted, it serves more as an opiate than as a quickening truth. In order to understand this quotation, we must consider what is meant by the word "death." It is that disintegration of the consciousness which results in the separation of Spirit, soul, and body. No problem can be solved correctly without taking into account all the factors entering into it; and as Spirit, soul, and body are all concerned in the experience called "death," they must all be considered in overcoming it.

Those who know the power of words, readily understand that when such an expression as "passing out," is used, it builds up a belief in the lawfulness of the separation of the Spirit from the body, and increases the

tendency to that separation. "Passing on," suggests that in some other place or condition, man shall find his good, and that death is a change to a higher life. This is not true.

The power in a word is the idea lying back of the word; and changing a name does not help an error any, unless the idea is also changed. No matter what name is given to the separation of Spirit, soul, and body, the results of holding that idea in mind are going to follow; and the more strongly suggestive the name is of separation, the more potent will be the name in bringing about the separation.

Probably the majority of people who quote, "There is no death," understand the expression to mean that there is no annihilation. In this sense it is true. But unless it is studied in its relation to all that is involved in it, a wrong conclusion will be reached. A statement may be superficially true and yet be misleading; this is always the case when Truth is misapplied. The difference between the ideal and the manifest should ever be clearly discerned. In Divine Mind all is perfect; but it is man's work to bring into manifestation that perfection. In Spirit it is absolutely true that "There is no death," because in the one Mind, Spirit, soul, and body are inseparable and perfect. It remains for man to demonstrate this. If he is content merely to make the affirmation, "There is no death," without even expecting a demonstration, he is closing his eyes to his opportunity.

Another thought that leads men down to death, is the idea that by death they are to be reunited with friends and relatives. Those who have given any attention to the well-known fact that people often die of homesickness, explain it something after this manner: When the soul of one who goes to a far country reaches out with great longing for the homeland, it dwells there in thought, and as the body cannot follow it, a separation of the soul from the body takes place, finally pro-

ducing that condition called "death." In this same way, death comes to those who believe their friends to be in a far-away heaven, where they shall meet them when they too can get rid of their bodies. Healers have this to meet in their work. People come wanting help; they want to be free from physical inharmony, merely for the sake of being comfortable, and it is impossible to get them to lay hold of the healing power, because they have this strong belief that life holds nothing good for them, but that all their good is to come by dying.

Closely akin to this idea is the belief in a "future life." Life is omnipresent. It has no beginning, no ending, no past, no future. It is all here in its fullness, and eternally here. This is the Life absolute, the goal of all spiritual striving. All the errors about death being the way to a higher life, eternal rest, etc., are dissolved in the glorious light of the Life omnipresent.

Many of these errors have arisen from the very worthy desire to give and receive comfort in the face of death. But the only Comforter is the Spirit of Truth; and nothing but Truth will ever take away from the earth the appearance of death, and give to men the joy of being free from it.

The idea that the body is a material thing, a temporary dwelling place, a coat to be cast off, prevents its perfect union with the Spirit and soul. When the Psalmist said, "I am fearfully and wonderfully made," he had discerned a great truth, and health would everywhere be more fully manifest if there were a general awakening among men to this truth. There is this need for a fuller appreciation of the body. From whatever standpoint we look at it, the marvel of it grows upon us. We may think of it as the temple of God until we feel the glory of his indwelling presence. We may look upon it as a wonderful musical instrument capable of expressing the Divine Harmony, and a spirit of repentance will come that we have so long neglected to learn how to play upon it. We may think of it as any or as

all of the musical instruments we know, and each will teach us a lesson. Many who try to play a wind instrument are at first unable to make a sound, but by diligent practice they succeed; and often when we try to awaken the joyous tones of life in us there seems to be no response, but there will be if we are patient and faithful in our efforts. We can think of the seven fundamental ideas in Divine Mind—Life, Intelligence, Love, Power, Wisdom, Order, and Strength—as the seven tones of the scale; and as the child patiently practices striking the notes upon the piano until he can bring forth clear, perfect tones, so we may, by the use of the Word, sound these ideas until they vibrate through the body, carrying the blessing of harmony to every part. After awhile, when we have practiced the separate tones and the scale, we may begin to play simple melodies, and some day we shall play marvelous symphonies. It is certain that there are great things in store for man, and it is just as certain that he must bring them forth. They will not come by merely waiting for them, or by hoping that they will come through death, or through some mighty miracle in which man takes no special part.

All perfection is in man potentially. His work is to make it manifest. "He that hath the Son hath the life; he that hath not the Son of God hath not the life." It is also true—"He that hath the Son hath wisdom; he that hath not the Son of God hath not the wisdom;" and the text is true, whichever of the Divine Ideas we may use in it in place of life, for all potentiality is in the Son. Then only those who awake to the consciousness of the Son of God can bring forth life, and all the claims that the natural man makes to life and wisdom and power have no foundation. But the prophecy reads, "Every knee should bow, . . . and . . . every tongue should confess that Jesus Christ is Lord, to the glory of God;" and there is therefore assurance that all people will drop the ideas that are keeping death in the world; that they will come into the realization of life

eternal, and demonstrate it through the understanding of the unity of Spirit, soul, and body in Christ Jesus. —E. L. C.—C. F.

MEDITATIONS FOR A FRIEND

WINOGENE S. SAVAGE

Christ—Almighty Power—is in you, working in and through you for the good of all. This Power in you is limitless, waiting only your realization and your word to bring it forth. The Christ voice in you says constantly: "Remember me, that I am God." In the recognition of this indwelling Power lies the quickness and certainty of deliverance from all burdens, all sickness, all shadows. God's way is the perfect way. You are the instrument, the manifestation, the expression of this one Power and one Presence. You are the child of absolute Good. God is Good and you are Good, and everything that comes into your life shall be Good. You are going to claim your Good, now!

Enfolding, protecting Love, which works mighty works, is expressed in you and in all your affairs.

You live in God's perfect world of health, harmony and happiness, now!

THE PANACEA

Love is the panacea for all ills. There is no disease and no sorrow that can resist its mighty power.

If you do not love, you can neither heal nor be healed. The love that is confined to the family or the few is not love but selfishness, and never yet brought happiness to any living creature.

Love as the sun loves. Shine as the sun shines.

No place nor person can be so far out of the way as not to feel his loving.

Beam royally on your enemies.—*Eleanor Kirk.*

The laws of nature are the thoughts of God.

—*Zschokke.*

UNFOLDING THE HEALING CONSCIOUSNESS OF THE CHRIST

JUDGMENT

CORA GENEVRA DEDRICK

For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things *done* in the body, according to what he hath done, whether *it be* good or bad.

THE BODY is the product of the soul, or the sum total of all of one's words, thoughts, and feelings. A strong, healthy, vigorous spiritual body is dependent upon the expression of a strong, healthy, vigorous spiritual soul. Man's body, as it appears, represents the manifestation of the *judgment* the Law has brought upon him. Therefore, in unfolding the healing consciousness of the Christ, rest all judgment of yourself and of others, in the Lord.

The justice of the Lord shines forth as steadily and as unalterably from the spiritual center within each heart, as the North Star shines in the heavens. The working out of the law is the judgment of the Lord. What need, then, has man to worry over the Lord's work? All ideas of justice, of human contriving, must finally make obeisance to the great Divine Judge. The only thing that impedes the working of justice is man's taking the law into his own hands, and trying to work out his problems according to his limited understanding of justice.

Personal judgment, from its limited viewpoint, decides whether or not another is measuring up to the standard some one has set for him. Jesus said of this kind of judgment, "What *is that* to thee? follow thou me." Judgment from the mortal viewpoint, leads to criticism and faultfinding. These act directly upon the

functions of the organism, impeding the circulation and retarding the activity of the digestive organs. Even the free flow of love through one's own heart, is hindered by a hard unyielding judgment of another's life or acts.

Man exercises his spiritual judgment most effectively in using his discernment in such a way that his whole life becomes acceptable unto the Lord. This makes him conscious of God's presence in every thought and feeling—conscious that every inspiration comes from God. The great creative Power, the Almighty, works noiselessly and silently. As God moves through his universe with all his unbounded strength and energy in absolute silence, so the deep, silent thought of man has in it more causative power and a greater significance than the spoken word. But deeper and more subtle still is the *feeling* that precedes the silent thought. Here is an opportunity for keen discrimination and spiritual judgment. At the center of being, the soul may be fed on spiritual ideas of *life* in its purity, on ideas of *strength* and *power*, and above all on ideas of the sweet *freedom* of Spirit. This being so, these same qualities must be expressing in the thoughts and in the words that are going forth towards everything and everybody. To really know the tender love and mercies of the Lord, is to show tender love and mercy towards all people. "For out of the abundance of the heart his mouth speaketh."

In God-Mind, with which man makes union at the center of his being, is perfect order, perfect peace, perfect understanding. The purpose of the God-Mind is service. Service implies obedience—a meek and lowly attitude; it is never arrogant. The God-Mind is joyous, buoyant, triumphant, abounding in grace. If we would unfold to the full capacity these wonderful qualities which have been so freely given to us, we must lay hold of them—incorporate them into our consciousness, and set them into action. If we have lived continually in

the outer, if we have been driven hither and thither by external circumstances and conditions, we are, in a large measure, like fish floundering about on dry land; we are away from our natural element.

Feelings of envy, jealousy, and hate precede thoughts of condemnation, censure, and disapproval. Feelings of selfishness, negativeness, and weakness, precede thoughts of sensitiveness, timidity, and indecision. Such a state of mind tends to cramp and disfigure the spoken word, which produces corresponding results in the body and in the affairs. But when the feelings, emanating from the soul, have been fed upon God-attributes, we are full of courage, light, and purity, of wisdom, understanding, and forgiving love. Then the spoken word becomes round and full; the voice is rich and sweet and mellow with love; it is strong and pure and vibrant with life.

Jesus said unto his disciples, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

These twelve spiritual judges dwell within, and are continually judging the twelve great aggregations of thought in the soul. They do not judge from the world's viewpoint, but from God's.

To what degree can we expand our consciousness to the unselfish love of God? Are we able to forgive "seventy times seven?" Are we big enough and broad enough to call down the mercy of God upon the undeserving? The foregoing is the evidence the twelve spiritual judges consider in arriving at their verdict.

When we stand at the bar of man made justice, the question is, "Guilty or not guilty?" If we are proved "not guilty," we are set at liberty. But when we stand at the bar of judgment in the heavenly courts, it is a different proposition. We are met with such questions as, "Have you laid up treasures to your credit

in the vaults of heaven, to the measure that you have at your command sufficient grace to enable you to suffer injustice, and not let one thought of vengeance or malice enter your mind? Are you rich enough, strong enough, and broad enough in your heavenly acquirements to be willing for an offender to suffer less severity than is due him?" These are qualities which the heavenly judges are exacting. These are the heavenly credentials which alone bring spiritual liberty. When the stamp of approval is placed upon one's work by the spiritual judges, there is joy in heaven. All the heavenly hosts sing songs of praise and thanksgiving, which quicken the whole man and awaken within him a larger realization of the joys of heaven.

God, in his holy love, pours into man, streams of strengthening, vitalizing energy, the right use of which heals and renews mind and body. Therefore, be open to Truth. Lay aside all preconceived ideas of righteous judgment from the personal viewpoint, and, like Daniel, with your windows open towards Jerusalem, listen for the spiritual message from within; consider it well, and judge from Truth's standard, that you may understand the immutable laws of the Creator.

Open thou mine eyes, that I may behold
Wondrous things out of thy law.

SOUL MASTERY

"To those who have the sight to see
There is an inward Galilee,
And it doth fit Thee now to bind
The waves and tempests of the mind.

"Thou walkest now within the soul,
Thou bidst its billows cease to roll;
The waves of stormy strife are still,
And pride and wrath obey Thy will."

THE PSYCHOLOGY OF THE MIND STREAM

MIRIAM MILNER FRENCH

E HAVE heard for so long that "thoughts are things," that we have come to accept the statement as true, without seeking the scientific explanation of thoughts. The majority of those who realize the power of mind, have experienced the potency of affirmations, but few reason why repetition of affirmation brings results. With blind faith and belief, we have found that repetition does bring results. We should do more than blindly believe: We should desire to understand our beliefs.

The word "psychology" is derived from two Greek words, one of which means science; the other means mind, or soul. The literal meaning of psychology is, therefore, the science of the mind, or soul. Science is a collection of many facts, obtained by observation and experience; and a systematic arrangement of the laws and general principles deduced from a close study of those facts. The study of psychology demands keen observation, profound reflection, and fine discrimination in making distinctions and comparisons. It also requires accuracy, wisdom, and exactness.

Most of us have perceived that our happiness and success depend entirely upon our methods of thinking, and that the more we understand the working of the mind, the better able we are to control our mental machinery and our mental powers. Power is the ability to do a thing—something—anything. The physical powers of the body express themselves in movement. The powers of the mind are psychical; they consist of the ability to remember, to hate, to love, and to register and express other emotions.

Broadly speaking, mind has three functions: Know-

ing, which is the intellect; feeling, which registers the emotions; and choosing and executing, which make up the determinative faculties of the will. And yet, mind is a unit; it cannot be divided; nor is it made up of parts, though it is capable of acting along any of the lines mentioned. Mind has the power to remember, but memory is merely a function of mind—the power or ability to do this certain act.

We hear much about mind and matter. Mind is manifested by its acts, but matter is inert. Mind acts as the will directs. The results of will power are clearly evidenced in physical actions and attitudes. Every form of mental action leaves its impress upon the body.

All activity or motion, whether physical or psychical, is attended by a movement of electrons, atoms, and molecules. From the science of physics we learn that molecules, moving in the same direction, produce what is called electric motion. The electrons, atoms, and molecules, in the physical body, are constantly changing and rearranging themselves. Through this continual motion, some are cast off and others take their places. If each and every atom in our bodies moved in the same direction, the result would be a gigantic electric battery. There is nothing metaphysical about it; it is merely a law of physics.

Thought is action upon atoms in a certain state of vibration, producing a rearrangement of molecules. These atoms, flowing in the same course, produce an electric stream, or electricity. The mind, when directed by the will, sends forth a thought; the atoms upon which the mind is acting, form a current, the force of which depends upon the intensity of the will. When not governed by conscious mind to move in a certain direction, atoms naturally follow the line of least resistance, and keep wandering aimlessly about; they scatter their forces, and they are, therefore, of little value. When consciously directed, atoms form a powerful electric stream, according to their rate of vibration.

Let us think of this current of thought as a river flowing toward the ocean of the Infinite. Unconsciously directed, it flows as a stream down the hillside, dissipating its forces in many directions. Let us stop these mind streams—cut off the little currents which allow the water to escape into tiny rivulets. Let us place a dam across the thought river, and we shall have sufficient thought power to run vast mental machinery.

All motion is circular. If a stone were projected into space with sufficient force, in time it would return to the source of the power that cast it forth; hence, it is said that "a straight line infinitely projected, ends in a circle." Similarly, every thought (which is also motion) sent forth, returns in time to its creator. This, then, is the scientific meaning of "Give to the world the best you have and the best will come back to you." The statement is not merely a platitude; it is an actual scientific fact. All forces of nature return to their sources.

Repeated and strong impressions produce memory. We create a thought. A certain rate of vibration, varying with the intensity of the thought, is set up. Certain atoms are sent in the same direction, and, if the dynamo of our mind is in perfect working condition, a powerful electric current is generated. If the thought is transitory, the vibration soon dies away. Even the weakest, most fleeting thought, however, leaves some impression upon the mind substance. Thought, traversing the same streams in the brain, makes impressions upon the brain cells. Each time a thought flows in a given direction, it deepens the channel and fixes that thought in the memory. Impressions that have affinity, coalesce, and habit is formed. All habits are created in this way.

Our minds and bodies are the sum of the varied impressions left by our thoughts. Upon the character of the impressions that prevail, depend our strength

and good, or the reverse. Character is said to be repeated habits. Habits of inharmonious thought make discord within as well as without. The remedy, obviously, lies in creating habits of harmonious thought.

We must never forget that the sum of the qualities of our thoughts lives in our minds. Many qualities may long rest inactive which will manifest themselves, if given favorable conditions. Seeds soon sprout when given light, water, and warmth; and it takes but a short time to find whether a weed or a flower has been sown. We are all familiar with the old aphorism, "Sow a thought . . . reap a habit." Atoms are constantly vibrating and producing growth or manifestation.

We can now understand the psychology of affirmation. Each thought makes a tiny stream in the brain. Left alone and undirected, it flows along the line of least resistance in the rut previously made. When a powerful affirmation comes into mind, and the idea is clearly formulated, visualized and sent forth as a spoken word, a new stream is formed in the brain. If the thought is spoken but once, an impression remains, but the tiny stream soon fills up with the quicksands of idle thinking. One should repeat the affirmation or thought; affirm it; reaffirm it. Then what happens? A broader, deeper channel is cut through the brain. Molecular vibrations are set into motion. If the affirmation is for health, the mind sends this electric mind stream to the seat of inharmony. In a short time, that current of electric force actually burns out the disease as effectively as the current from an electric needle burns out the root of a hair follicle. If this is promptly followed by a steady stream of life giving thoughts, the molecules begin to rearrange themselves and new tissues are quickly built up. Medical science finds that feelings of anger, hatred, and kindred emotions, create a poison in the blood within a few minutes after one of these emotions begins. Obviously then, if the destructive thought is followed by a constructive thought, a cor-

rective has been injected into the blood. Benevolent emotions create life-giving atoms in the body. In helping others with love thoughts, we are giving new life, not only to them, but to ourselves.

The powerful mind stream can be directed anywhere. But always remember that motion is circular; so look well to the quality and character of the thoughts which are being carried forth. Eventually that which is projected, will return to bless or to curse.

Few people have dammed up their mind streams perfectly. These streams, when properly impounded and conserved, produce an energy as tremendous as that created by radium. We are told that the minutest particle of radium throws off energy and heat for years. Its marvelous activity is caused by the tiny streams of energy which are being constantly radiated. Similarly, well directed and carefully formed thoughts throw off streams of energy.

These facts are well worth consideration by all who desire to think to a purpose; who want to think understandingly, and who refuse to accept the thoughts of others, unloaded promiscuously upon them. Every atom or thought we throw off makes room to receive another. There is constant radiation, and every thought we send out, and every thought we receive changes our whole being. Proportionately, it changes the whole world. Watch well the thoughts you are sending out. Watch with equal attention those you are receiving.

Confine the various streams of mind. Place a dam across the stream, and when you have impounded the scattering waters into a powerful torrent, you still have work to do. You will need to be ever on the alert lest the dam break (through faulty construction, or through the might of its own power) and you be swept on to destruction by the force you have generated.

Most of the evil which exists is made up of weak words, weak actions, weak thoughts. With thoughts and words of power, dispel the imps of negation from

the lower regions of the mind. Make deep channels in your brain for the flow of the good. Through potent affirmations, consciously direct the atoms of the mind stream into the same course, and so create an electric current that can be felt throughout the whole universe.

SALVATION

If a preacher were to say, "My friends, we are all brothers of the man Jesus Christ, flesh of his flesh and bone of his bone; what he felt, we may feel; what he saw, we may see; what he did, we may do; we have in kind, though maybe not in degree, the same power and capacities he had; we can live as pure, as noble, as disinterested, a life as he lived; we may show, in a measure, the same meekness, gentleness, humility, unselfishness, lovingness, charity, truthfulness, brotherliness as he showed, and the coming to him means the coming to our better selves, to the Jesus within us, to our capacity to be and do like him," we should understand him. He would be speaking words of soberness and truth. If he were to say that salvation by Jesus Christ meant salvation by cultivating Christlike qualities, not the believing this or that about Christ, but by living up to the Christlike ideal—if he were to say these things or like things, his words would be strong by the whole weight of science and of human experience.—*John Burroughs.*

WE REAP AS WE HAVE SOWN

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

The tissue of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

—*Whittier.*

SUNDAY LESSONS

Lesson 12, June 19, 1921.

MAKING THE SOCIAL ORDER CHRISTIAN.

—Luke 4:16-21; Matthew 25:34-40.

16. And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17. And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

18. The Spirit of the Lord is upon me, Because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised,

19. To proclaim the acceptable year of the Lord.

20. And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him.

21. And he began to say unto them, Today hath this scripture been fulfilled in your ears.

34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

35. For I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

36. Naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.

37. Then shall the righteous answer him, saying, Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink?

38. And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39. And when saw we thee sick, or in prison, and came unto thee?

40. And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

GOLDEN TEXT—*Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.* —Matt. 25:40.

SILENT PRAYER—*I thank thee, Father, that thou hast revealed thyself to me in even the little experiences of life.*

Truth is presented in such simple guise, that those who have fostered its growth do not recognize it when it bursts forth. In this lesson Jesus represents the Spirit of Truth as declaring its mission and power in the place of its birth—the common everyday mind. The highest spiritual truth may be flashed into your mind while you are performing the commonest duties of life. Nazareth was considered a community of commonplace, if not disreputable, people, and it is used to typify inferiority. "Can any good thing come out of Nazareth?" Yet, here, in this scrubby little village, Jesus was reared—here in your mediocre mind, the Christ Truth is expressed.

We know these trite statements of Truth so well—they are so familiar to us—that we cannot conceive of them as being the mighty power which we are seeking to relieve us from the bonds of sense. "Is not this Joseph's son?" But in no other place will we find the Truth that sets free. The power that brings salvation from every ill is within; it is in the gracious words of the indwelling Christ. "Today hath this scripture been fulfilled in your ears." Every day your inner ears are filled with this Truth. You know the right; you know the just; you know the pure. This is the scripture written upon the heart, which is always filling you full.

Do you ask for a sign of power? Do you want miraculous healing, without fulfilling the law of right thinking and right doing? Then you are not receiving the Christ Spirit in its right relation. You are seeking the temporal instead of the eternal; and if you allow this superficial phase of mind to rule, you will reject the Christ Spirit, and cast it out.

All permanent healing and all true and lasting reform of character, are brought about by spiritualizing the mind. When the Christ comes "unto his own," he comes with this thorough process as the foundation of

his work in the soul. The transient healing of a leper among thousands, or the temporary alleviation of the needs of a widow, through the power of God, do not deeply impress those who seek thorough regeneration. These things are possible; but they do not last, unless there is a sure foundation—the establishment of a right relation between the Creator and the created.

The Son of God is Christ, the Divine Idea Man. The Son of man is Adam, the manifestation of Christ, the Lord God. When it dawns upon the Son of man that he is in reality the Son of God, a higher consciousness is born in him; he rules instead of being ruled. This is symbolically pictured: "The Son of man shall sit on the throne of his glory."

When the light of Divine Understanding begins to shine in consciousness, the "glory" causes a quickening of the powers of discrimination. The Truth is the standard, and all motives, thoughts, and acts which do not conform thereto are denied; those which do so conform, are affirmed. This is the separation symbolized by the separation of the sheep from the goats.

The belief that a great day of judgment was here prophesied by the Lord, is still held by many Christians; but the foremost of the orthodox Bible commentators, says in a recent work, "That there is a day of judgment is a fact, but it is difficult, and not so important, to decide the exact nature or time of the coming of the Lord to judgment." It is said, "this generation shall not pass away, till all these things be accomplished," and it is repeated in Mark and Luke; and again: "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom;" and, "the Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds."

To the metaphysician, this is so clearly the pointing

out of the necessity of a separation between the good and the evil in consciousness, that it is not profitable to discuss any other meaning. The kingdom inherited from the foundation of the world, is the kingdom within, to which Jesus referred when he located heaven.

Jesus taught that service is the test of value. "He that is greatest among you shall be your servant." In this lesson, service is the one thing counted as good. In every department of life, the things which best serve us are considered most valuable. This is true in the mechanical, the moral, and the intellectual worlds. When we choose among the emotions and thoughts upon which human consciousness, and all that comes out of it, are founded, we should make service the standard.

Man should not be servant of appetite, passion, or thought; these should all serve him and minister to him. The righteous servants of mind and body should be given greater power, because they minister in all ways to man while he is yet bound in sense consciousness. The body is built and sustained by the serving forces of nature; and in every function of the organism they are clothing, feeding, healing, and giving life and strength to mind and body. All this is being done without thought that they are building a temple for the soul. When the higher self comes into dominion and recognizes the service of these silent workers, they are surprised at being set at the right hand, and at being told that, when they served the body, which is brother to the mind, they were at the same time serving the Christ.

The goats, the adverse states of thought, are sent into the "age-abiding fire," as translated by Rotherham. This implies purification, but not necessarily punishment. But there is disappointment, and to the "unprofitable servant," "weeping and the gnashing of teeth."

QUESTIONS

1. Why do many fail to recognize truth in their own lives?
2. How do men today reject the Christ Spirit?
3. When does the Son of man sit on the throne of his glory?
4. When is the day of judgment?
5. How are the sheep separated from the goats?

Lesson 13, June 26, 1921.

REVIEW.
THE SOCIAL TASK OF THE CHURCH.

Golden Text—*He shall dwell with them, and they shall be his peoples.*—Rev. 21:3.

Silent Prayer—*All men are one in Christ Jesus.*

In connection with this lesson, students will do well to read over again the twelve lessons which appeared in the March, April, and May numbers of Unity. These twelve lessons deal with the solving of social problems by spiritual means. In the short space allotted to each lesson, we were able to give but a few fundamental thoughts. However, each student can extend the application of these suggestions to meet the varying needs of his own problems. Every one has different problems, but the principle which solves these problems is the same in every case. There are many problems in mathematics, but they are all solved according to a few principles.

Following are a few ideas relating to the twelve lessons of the past quarter:

The first lesson applies Christianity to our social relations. In order to understand and to live harmoniously with our fellow beings in a practical Christian way, we must transform our minds so that they will conform to the Christ standard. "And be not fashioned according to this world: but be ye transformed by the renewing of your mind, that ye may prove what is the

good and acceptable and perfect will of God." We must transform our selfish ideas into generous ideas. If we find that our neighbors are disagreeable and hard to get along with, we should look within ourselves and transform our own thoughts. This will be much more simple than trying to transform the neighbors.

Lesson number two is on the healing power of Christianity. We are told that the body is the temple of the Holy Spirit. This being so, we must not defile it. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Our thoughts are seeds. When we think about sickness, and sorrow, and when we allow worry thoughts to enter our minds, we are sowing the seeds of ill health. The seeds of good health are joy, happiness, and the consciousness that God is our health.

Lesson number three deals with the application of Christianity to business. Business men are finding today that the golden rule which Christ gave us, is a safe foundation on which to build a successful business. The law of love and good will is a constructive law, and the business built upon it will grow. Hate, dishonesty, and discord are destructive forces and will, in the end, destroy business. He who would succeed must be obedient to constructive laws.

Lesson number four explains the relation of Christianity to prosperity. Poverty is a state of mind caused by selfishness and ignorance. God has provided an abundance for all his children. Jesus Christ taught this in the beautiful lesson about the clothing of the lilies and the feeding of the birds.

Lesson number five elucidates the Christ method of education. "But if any of you lacketh wisdom, let him ask of God, who giveth to all liberally and upbraideth not; and it shall be given him." It is good to go to school, but, unless we have the inner wisdom, we shall gain only a secondhand, book knowledge there. This knowledge, alone, is of little value in life. In connec-

tion with our studies, if we ask God to help us understand, we shall become truly wise. It is only through a nearness to the great underlying Principle that any man gains wisdom. When we follow this great commandment, we shall be close to the fountainhead of all wisdom: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might."

Lesson number six applies Christianity to recreation and rest. Rest is not negative laziness. Recreation is not dissipation. If you rest in the assurance that God is rebuilding and vitalizing your body and soul, you will gain the true blessings of rest. For recreation, you may take exercise, read, or do whatever you choose. Do this with the consciousness that recreation means the rebuilding and renewing of the very cells of your being, through the vitalizing energy of the Christ Spirit.

Lesson number seven shows how Practical Christianity means coöperation rather than competition. When we understand that all men and women are parts of the one great spiritual Christ body, we shall see that the spiritual body can accomplish its perfect work for us only when we coöperate with each other.

Lesson number eight shows us the value of Practical Christianity in the home. It is necessary, of course, to have shelter, food, and clothing in the home, but it is still more important to have spiritual harmony pervade the home. When the Christ Consciousness fills the home, the members of the family are happy, harmonious, and healthy.

Lesson number nine shows how practical Christianity helps the community. Deep in the soul of every man is the innate desire to coöperate with his neighbor. When we have established the love of Christ in our hearts, we shall express that love to all our neighbors. This love is contagious, and it will inspire our neighbors to mutual thoughts and actions of good will.

Lesson number ten outlines the practical applica-

tion of Christianity to the nations. "Blessed is the nation whose God is Jehovah, The people whom he hath chosen for his own inheritance." When the people of the nation look to God for their protection and welfare, God will surely respond, and they will receive an abundant inheritance from the loving Father. Prosperity and good times are based on a consciousness of trust and faith, and are not dependent upon money and supplies.

Lesson number eleven deals with international brotherhood. The ideal condition is expressed in Isaiah: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea." According to this, the nations must have the knowledge of Jehovah. They must realize that God is here as a living presence. They must know him as love and harmony, in order to find that harmony in the outer world.

Lesson number twelve gives the one remedy for all social ills. This is the recognition of the teachings of Jesus Christ in their simplicity, and the application of these principles to all social problems.

SUGGESTIONS

Give twelve examples, one within the scope of each lesson, of modern problems which have been solved in a practical way by the Jesus Christ method.

Lesson 1, July 3, 1921.

THE EARLY LIFE OF SAUL—Acts 21:39; 22:3, 28; II Timothy 3:14, 15; Deuteronomy 6:4-9.

39. But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

28. And the chief captain answered, With a great sum

obtained I this citizenship. And Paul said, But I am *a Roman* born.

14. But abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

15. And that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus.

4. Hear, O Israel: Jehovah our God is one Jehovah:

5. And thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.

6. And these words, which I command thee this day, shall be upon thy heart;

7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes.

9. And thou shalt write them upon the door-posts of thy house, and upon thy gates.

GOLDEN TEXT—*Today if ye shall hear his voice, Harden not your hearts.*—Heb. 3:7, 8.

SILENT PRAYER—*I give myself to the Spirit of Truth—I reserve nothing.*

According to the history recorded in Acts, Paul and his companions had gone to Jerusalem bearing the gifts from the Gentile churches to the mother church. Although Paul had become a Christian, he maintained that he was a Jew and was entitled to certain privileges which he argued were allowed to Gentiles by the Jewish law. He taught that the forms of the law, such as circumcision, could not save one, not even a Jew, but only faith in the Lord Jesus. To the Jews this doctrine seemed to do away with the very foundation of the Jewish church, and its adoption would entail the loss of their prestige as the "elect" of God. As the result of his open advocacy of these doctrines, Paul was odious to the orthodox Jews, and they were watching for an opportunity to openly accuse him of heresy or some infringement of the Jewish ritual.

Any one could enter the outer court of the Gentiles in the great Temple, but the enclosures separated from this by the "middle wall of partition," were sacred to Jews alone; these no Gentile could enter, under pain of death. Some Jews from the region of Ephesus, who evidently knew Paul, saw him in the inner court and claimed that he had brought a Gentile with him. They set up a cry, and dragged Paul down into the Court of the Gentiles. There they tried to kill him, but he was rescued by the Roman soldiers. The chief captain took him to be a certain Egyptian who had, a short time before this, gathered a large body of discontented Jews on Mount Olivet, proclaiming himself the Messiah, and that the walls of Jerusalem would fall at his word.

The Roman soldiers were preparing to torture Paul, with a view to making him confess. While they were binding him, he quietly asked the officer if it was lawful for them to scourge a Roman citizen uncondemned. The preparations were immediately stopped, the commander was called, and learning that Paul was a free-born Roman citizen, he stayed the proceedings, pending further inquiries. The claim of Roman citizenship was instantly allowed. There was no fear of imposture in such a case; the assertion, if false, was punishable by death.

All this represents the tenacity of religious ideas, and shows how hard it is to get free from the church to which one has become a convert. Paul believed that he could show the Jews by argument that he was right in his broader interpretation of the law. Here is where he was not wise. Religious partisans do not argue, they dogmatize. What they have been taught is authority to them, and they are not open to reason or logic. Hence, to argue with one bound mentally in some religious sect, creates antagonism and anger. History proves that the heretic was never permitted to argue his case—his destruction was instantly demanded.

The blind zeal that imagines it must defend the Truth, has killed, in the most barbarous ways, unnumbered thousands of innocent people, and the destruction still goes on, even among those who claim the freedom of modern enlightenment and civilization. When religious zealots scare their students and patients by telling them that all other cults which practice spiritual healing are wrong, we are forced to conclude that the generation of Jews which Jesus mentioned, has not passed away. If Paul were here in our midst, preaching the universality of the Law, he would again be cast out of the temple and the cry "kill him" would be set up by religious bigots. The attempt to destroy him by mental means would be as violent as was the attempt by physical means on that day in Jerusalem.

The things which the disciple has truly "learned and hast been assured of," are not written in any book. Truth does not come from without, but from a conviction within the mind, based upon *understanding*. A doctrine based upon Scripture alone, is fallible and changeable. We can never be established in Truth until we see clearly that it is founded upon universal Law, and is open to the minds of all who seek for it, whether they have ever seen the Scriptures or not. The Scriptures do not make Truth; they are the statements of those who have found the Truth and who want to tell about it for the edification of others.

"Knowing of whom thou hast learned them." Jesus said the Holy Spirit, the Comforter, would come and lead into all Truth. This is the "One" referred to by Paul. The Scriptures as we have them today were not in existence; much of the New Testament had not been written. The Revised Version says: "Every scripture inspired of God *is* also profitable for teaching, for reproof, for correction, for instruction, which is in righteousness." This is very different from the statement in the old version that all Scripture is inspired. "Inspiration of God" is literally "God-breathed." If God

ever breathed into the mind of man, is he not now so breathing? We open ourselves to this inspiration, or inbreathing of God, by our thoughts and words. If our minds are filled with the idea that inspiration ceased with Moses or Jesus or Paul, or some modern high priestess or priest, then we stop up the stream of God thought flowing to us, and no revelation comes direct. What we get is secondhand—we measure it by the authority which we have set up as the final Word of God to man.

Moses, the representative of the higher Law, is always pleading with the mortal for a more faithful observance. Innate understanding of the Divine Law is a part of our birthright from our original Source, Supreme Mind, and by fearing, or better, *reverencing* the Lord, we open up the ideal realm of the soul, and the Spirit of good judgment becomes part of our consciousness.

By understanding and observing the Law of Being, every force and faculty of man are mightily increased. When we know positively that all our ills are the result of error thoughts, we strive to think right, that we may possess the land. The Promised Land is a realization of Divine Substance and it is the foundation of the substratum of the new body in Christ. It is not a dream, but a solid fact, that man is to possess a body of immortality. Science perceives the possibility and is groping for the key in indestructible germs. This is the right clue, but, because of the materialism of science, the source of the immortal microbe is not discerned. There must be enough religion in physical science to cause it to deal logically with cause and effect, then its germ theory will bear fruit.

The idea of the one God centralizes thought, and masses all true ideas. Unfoldment of thought power follows, and man begins to see himself as he truly is.

It is uphill work trying to love the Lord God. The way to make it easy is to mass all love thoughts at the

heart center, and affirm the might and power of the Spirit of Love. Sending thoughts of love to those we have considered our enemies, opens up soul graces we never knew we possessed.

The introduction of true words into the heart, and other brain centers in the body, is a part of the soul's education. These children of thought in the subconsciousness are to be diligently taught the truth, by constantly carrying to them right ideas. These ideas are to be mentally written upon every part of the body house until the new land is revealed in a new body. Then it will be found that we are full of good things which we have not developed by personal effort, but which are ours by spiritual inheritance.

QUESTIONS

1. Explain how religious dogmas may sometimes limit our ability to spread the gospel of Jesus Christ.
2. Does Truth have to be defended?
3. Upon what is truth founded?
4. Did inspiration cease with Bible characters?
5. What idea centralizes and masses all true ideas?

LESSON 2, JULY 10, 1921.

Unity Subject—ZEAL WITHOUT WISDOM.
International Subject—SAUL THE PHARISEE.—Acts 7:54–8:3; 22:3, 4; 26:4, 5, 9, 10.

54. Now when they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord;

58. And they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul.

59. And they stoned Stephen, calling upon *the Lord*, and saying, Lord Jesus, receive my spirit.

60. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

1. And Saul was consenting unto his death. And there arose on that day a great persecution against the church which was in Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles

2. And devout men buried Stephen, and made great lamentation over him.

3. But Saul laid waste the church, entering into every house, and dragging men and women committed them to prison.

3. I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day:

4. And I persecuted this Way unto the death, binding and delivering into prisons both men and women.

4. My manner of life then from my youth up, which was from the beginning among mine own nation and at Jerusalem, know all the Jews;

5. Having knowledge of me from the first, if they be willing to testify, that after the straitest sect of our religion I lived a Pharisee.

9. I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth.

10. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them.

GOLDEN TEXT—*Christ Jesus came into the world to save sinners; of whom I am chief.*—I Timothy 1:15.

SILENT PRAYER—*I am a living demonstration of the Truth.*

This lesson shows the effects of that zeal of mind which backs up its doctrine with long quotations from Scripture and with vehement disputations on doctrinal points. Chapter seven is nearly all taken up with a review by Stephen, of the history of the Hebrew race, from Adam to Jesus. The culminating point of the argument, which greatly incensed the Jews, was the claim that Jesus was the Messiah.

When man is illuminated by the Holy Spirit, he discerns that the Hebrew Scripture contains, in symbols, a history of the soul, giving in detail the movements of the consciousness from the Adam to the Jesus Christ state. If one is not careful, there will be a strong tendency of the mind to attribute all authority to these Scriptures. Thus the Scriptures, instead of the Holy Spirit, become the guide. Jesus Christ left no written word, but said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." When the Pharisees and Sadducees, who were given to this worship of the Scriptures, quoted them in refutation of Jesus and his works, he said to them, "Ye search the scriptures, because ye think that in them ye have eternal life; but these are they which bear witness of me."

We should always remember that revelations of a religious character, although they may emanate from a spiritual source which might properly be called inspirational, are filtered through the mentalities of men and partake, in a measure, of their limitations. Hence, they should never be quoted as final authority; and all disputations and arguments about the truth based upon Scripture, lead to discord and inharmony, and finally to disruption of the consciousness, if long continued in.

This lesson shows how a good, conscientious, holy mind may become so filled with the idea of Scriptural authority and the necessity of clinching its arguments with Scriptural quotations, as to bring down upon itself hard conditions, even to the point of losing its place in the consciousness. The stoning of Stephen shows that the final outcome of continued arguments and zeal is resistance to environment. Stephen is called the first Christian martyr. His character is extolled, and thousands have made themselves martyrs by taking his life as a literal example, when the real teaching is that violent martyrdom for Truth's sake is the result of zeal without wisdom. It is not necessary to be a martyr in the cause of Truth. To obviate martyrdom, do not argue, do not

dispute, do not let your zeal run away with your love and consideration for those who do not see things from the same standpoint that you do. Even though one sees the error of others, he should not be too ready to condemn. If it is necessary to quote Scripture to fortify your cause, do so without heat; then the hard material thoughts of those with whom you are talking will not be hurled at you like rocks, as they were at Stephen.

One who is continually indulging in arguments, finally gets his own mind in that condition where his material thoughts rise up against his spiritual thoughts, and he doubts the truth where it was once plain to him. It is a law that opposition breeds opposition; those who are continually walking around with a chip on their shoulders, finally find some one to knock it off. Many metaphysicians find circumstances hard and unyielding because they are too ready to defend their religion by quoting divine authority. The highest demonstration of Truth is to live it. No one was ever yet killed for being loving and doing good. If you want an easy, joyous, loving journey, religiously, you should make a special point not to condemn anybody, or anything, and above all, not to argue or dispute.

QUESTIONS

1. When should Scripture be quoted? When should it not be quoted?

2. The Scriptures were inspired by God, but is it not possible that they may have in some cases taken on the limitations of the mentalities through which they have filtered?

3. Are arguments concerning Truth beneficial?

4. Why do many metaphysicians find circumstances hard and unyielding?

5. What is the highest demonstration of Truth?

Laws of nature are God's thoughts thinking themselves out in the orbits and tides.—*Charles H. Parkhurst.*

WILLING WORKERS

LOUISE C. NEWMAN

How may I teach a little child the law of prosperity?

The law is, "Give, and it shall be given unto you."

What can a little child give?

The very treasures of heaven, of which it has an inexhaustible supply: Willing service, kind words, gentle acts, thoughtful deeds, loving smiles.

These gifts bring rich returns, and their use, once established in consciousness, creates an interest that is compounded through eternity and yields dividends hourly.

Let us measure our standard of giving these gifts by the one the Father has set for us in his giving:

The great blue sky for a roof to the world; the wonderful earth, all filled with gold and silver, iron and copper, diamonds and oil and gas and coal for *us to walk on;* with carpets of grass and flowers and snow.

"But, Mamma, I don't own the earth!"

You have a kingdom in the earth, your dear beautiful body, and you are king in your kingdom.

"And is there gold and everything in me?"

Yes. The gold in you is love; the silver, wisdom; the iron, strength; the copper, power; the diamonds, bright thoughts; the oil, kindness; the gas, zeal; the coal, substance; and everything that is in the earth, just has another name in you. There are many other treasures that you may find in your kingdom, if you

always look for the good and true in the earth, and you can walk on the earth with a glad and happy heart and give out your treasures freely, as God has given; or you can refuse them circulation and make people dig for them and be hurt when they try to find them.

The Willing Worker has the key to prosperity. "Freely ye [*have*] received, freely give." The little healing lesson that follows will show you how you may prove the wonderful system of the Bank of Consciousness.

Love cures burns.

Kindness heals cuts.

Obedience prevents bumps.

Sympathy for others averts falls and broken bones.

Forgiveness is a cleanser.

Patience is a restorer.

No matter what happens, "Love never faileth," and *willing* workers are God's chosen people.

A LITTLE CHILD SHALL LEAD THEM

IRENE MASON

I watched my two-year-old daughter trying to open the outside door. She had often seen me open it without difficulty, but her little hands could not do what was so simple for me. Baby tugged and pulled, pushed and rattled. Finally, I said,

"Turn the knob." She paid no attention to me. "Turn the knob," I insisted, and kept on insisting, "Turn the knob." Finding that her impatient but strenuous efforts brought no results, she turned and looked at me. I took hold of the knob, and showed her the way to turn it. After a few attempts, she was able to do it for herself, and her face was wreathed in smiles. She shut and opened the door several times, overjoyed at the ease with which it was done. She had learned the secret, and was able to do with understanding what

she never could have done by strength alone. Understanding how, she opened a hitherto forbidden door, and before her stretched God's whole beautiful outdoors.

I pondered: How very much like the child's are our grown-up efforts. We strive and puff and stew over our daily work. Our cares seem endless, our tasks impossible. We do not take time to learn the secret. Persistently a voice within us is striving to be heard, to tell us how easily it could all be done, if we would but learn the magic way. We do not heed the voice, but persist in our own way, till we come to the end of our patience and strength. Then we stop and look. We listen to the inner Voice. In time we learn the secret, and the moment we do, care disappears, fatigue ceases, harmony comes and strength seems all-enduring. By learning just one thing and using it, namely, that God is our all, the door may be opened and we may step out from a house of confusion and strife into God's land of freedom, peace, and joy everlasting.

HOSPITALITY

Blest be the spot, where cheerful guests retire,
To pause from toil, and trim their evening fire.
Blest that abode, where want and pain despair,
And every stranger finds a ready chair:
Blest be those feasts with simple plenty crown'd,
Where all the ruddy family around
Laugh at the jests or pranks that never fail;
Or sigh with pity at some mournful tale;
Or press the bashful stranger to his food,
And learn the luxury of doing good.

—*Goldsmith.*

Every wise woman buildeth her house;
But the foolish plucketh it down with her own hands.

—*Proverbs.*

MOTHERHOOD DEPARTMENT

"BLESSED ARE THE PURE IN HEART"

ETHEL JANE CROUCH

The physical body is the vehicle through which Spirit, the one and only Life, functions. The physical body is the physical garment of the soul; and, through right living, it is to be changed into a radiant robe of righteousness.

The physical body is necessary to man in his present state of development. It is the temple in which he does his great uplifting, redeeming work. Man can express the redeemed life only to the extent that he is conscious of it, within his soul, as a reality. In essence the body is spiritual. Every thread used in its weaving is permeated with God-Life and God-Intelligence, and is stamped with his image and likeness.

Man looks hither and yon for the purity and perfection which he feels will satisfy the longings in his soul. He begins to awaken to the realities of life when he discerns the love and beauty of God shining into his own soul from that very real but intangible something which gives him life and light.

As man realizes the sacredness of the life and vitality that courses through his veins, he sees with clearer vision. The first step in the new life is to think of all life as pure and holy; to respect the body and its functions as instruments of righteousness; for the body is the temple of the living God. Life is precious substance, and when man uses the generative organs only for the purpose of reproduction, he is raising the standard of life and generation in his own consciousness. Every constructive thought which man holds, helps not only himself but also the human race.

Generation is not to be condemned, for it has its place in the unfoldment of the soul, and is the avenue through which many valuable lessons are learned. "There is therefore now no condemnation to them that

are in Christ Jesus." The right understanding of generation tends to the uplifting of the individual into the regenerate life. "This generation [idea of generation] shall not pass away, till all these things be accomplished."

The misuse and abuse of the energy and pure life for the gratification of the senses, place man on a plane beneath the "beasts of the field." Misuse and waste of the vital fluids of the body are responsible, directly or indirectly, for the inharmony, unrest, illness, and poverty existing. The functioning of life should be rightly directed. It is necessary that it should be known and understood as creative energy, and used in a constructive way. It is only by pure thinking and right living that man claims and expresses his Godship. "Ye are gods, And all of you sons of the Most High."

Every soul is struggling for something better than it now has. Every soul is seeking good just where it is. The seeking for satisfaction generally keeps the thoughts in the realm of appearances. Man is not satisfied with outer or material things for any length of time; they become bitter, and as empty husks.

When man begins to feel dissatisfaction with material things, that is the time for his soul to take the big step and turn to God for spiritual guidance and comfort. This is the beginning of a new life. As man meditates upon spiritual things, his mind is renewed and his body is transformed. He knows that his life is hid with Christ in God; that he is putting on the clothing of immortality, here and now, through unifying his conscious thoughts with God-Will and God-Life, willing that Spirit lead him in its (Spirit's) own way Through willingness, wisdom and love are spiritualized and unified in the individual soul. This is the true marriage which no man can annul. Sooner or later, this sacred union will take place in each one, and through it the Christ child is born. This is a glorious event; the soul is radiantly happy, for it is attaining and unfolding in the

Christ Consciousness, the consciousness of the oneness with the Father, of mastery and dominion which enable it to do the "greater work" for God and humanity.

Hillside, N. J.—A little baby girl was sent to bless our home the next week after I received your last letter to me, and everything was in order. I followed your lesson and advice and I was surely blessed by it. I had no pains at all. I am surely grateful for your help. I have named the baby Mary, so that when I call her name I shall remember to try to be like Jesus' mother, Mary.—*Mrs. R. C.*

Somerton, Ariz.—I wrote you sometime ago, asking your prayers during my confinement. I thank God, this was the easiest birth I ever experienced. I thank you for your prayers.—*Mrs. M. J. B.*

Kirklin, Ind.—Another month of my approaching maternity has passed, and I am glad to report that it has been the happiest of all. I have been more conscious of your help, and I feel that you are understanding the circumstances of my home and my needs. The leaflet, "Consecration of the Room," has been of great help to me. I have taken one paragraph of it each day and made it my prayer for my home and my body. I am stronger in body and happier in spirit.—*Mrs. J. C. H.*

Dearborn, Mo.—Our baby girl came into the world January 13, a beautiful and perfectly formed babe of eight pounds. I was in actual hard labor just twenty minutes. The doctor and those with me were much surprised at such a quick and easy birth. It was a dry birth, and the doctor said that was usually very slow. I certainly praise God and dear Unity friends for this wonderful help.—*Mrs. C.*

Kansas City, Mo.—I called up Silent Unity for prayers for Mrs. M. M., who was at the hospital and gave birth to a baby girl. The doctors pronounced it a blue baby, and told the mother they had no hopes for it. As the mother had three boys, she was desirous of having a girl. When the father of the baby told me it was a girl, and could not live, I thought of Unity and their marvelous cures, so I called for prayers. I am happy to say that the baby lives and now is about one year old and healthy. Thank God and Unity for this beautiful demonstration.—*A. M. R.*

All requests for motherhood ministry should be addressed to the Motherhood Department.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

PROVISION FOR ALL

And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food: and to every beast of the earth, and to every bird of the heavens, and to everything that creepeth upon the earth, wherein there is life, *I have given* every green herb for food: and it was so. —*Genesis 1:29, 30.*

Father, we are thankful for this food. Help us to see in it thy true, spiritual substance and life, which nourish and sustain both mind and body. Let not lustful appetites have dominion over us, but enable us to eat and drink in wisdom, for our highest good and to thy glory. Amen!—*T. S.*

WHEN BEGINNING TO EAT, AFFIRM:

Omniscience, abiding within me, doeth its work.

DURING THE ENTIRE PROCESS OF EATING, AFFIRM:

I am fearless and free in the Christ Love.—*F. T.*

FOR CHILDREN

Dear Lord, each day and night we would
Be thankful to thee for the good.

A THOUGHT IN THE SILENCE

GRACE EVANS

Father, if I am seeking the loaves and the fishes, forgive me. I would lay my head on thy breast, knowing only thy love for me and my love for thee, remembering only our at-oneness. So may I be lifted away from the material into the spiritual; so may I "seek first the kingdom," with no thought of the things that shall be added. Amen.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT,
Tenth and Tracy Avenue, Kansas City, Mo.

HEALING THOUGHT

Held daily at 9 p. m.
June 20 to July 20, 1921

Through Christ, God's pure Substance and Life renew and rebuild His temple, my body.

PROSPERITY THOUGHT

Held daily at 12 m.
June 20 to July 20, 1921

Through Christ, God's omnipresent Substance is richly manifest in all my affairs.

HEALING THOUGHT AND PROSPERITY THOUGHT

Through Christ, God's pure substance and life renew and rebuild this temple, my body. God's pure substance and life are given texture and shape by our minds. The steel worker pours the molten iron into a cast, and when the metal cools, the product is ready for the finishing attentions. Our minds pour God's pure substance and life into the mold of our thoughts, and our daily faithfulness to principle gives the finishing perfections to our bodies. Because no two persons think exactly alike, no two bodies are identical in every respect. There is one perfect mold into which we may run the substance and life of God and have them come out perfect in texture and form. The perfect mold is Christ. The renewing and rebuilding influences of God-Mind in us transfuse the clay of Adam into the luminous body of Jesus Christ; we therefore put on the incorruptible body, such as he has, becoming immortal with him.

Through Christ, God's omnipresent substance is richly manifest in all my affairs. God's omnipresent substance is capable of assuming any form. In our use, it appears in a variety of expression, so that we can speak of it as having a many-sided nature. In this way, we distinguish it as thought substance, body substance, prospering substance, giving it the name by which the manifestation is known. But notwithstanding its varying aspects, it is one substance, and no more. When there is a preponderance in one aspect, the life is out of proportion. Lack of symmetry can be corrected by pouring our substance thoughts into the mold of Christ, the perfect Pattern. Substance manifesting evenly in all our affairs gives us that steady, enduring prosperity which characterizes Jesus Christ. This prosperity was demonstrated by Jesus in the miracle of feeding the multitude. Where lack appeared to be, he made plenty to abound.

EXTRACTS FROM LETTERS

CHARACTER OF REGENERATION

We do not see that God's command to man to be fruitful and multiply, should be construed as an argument against physical regeneration. We refer you to page fourteen of the booklet, "Questions and Answers, No. 3." Physical generation has, no doubt, served a purpose, and we should not say that it is wrong. But we cannot see that it was ever God's highest thought for man; and we fully believe that the time is at hand for the race to enter into a higher standard of thinking and living.

Jesus saw the better way; he lived it, and referred plainly to it in Matthew 19:10-12. See also the suggestions of Paul, as given in the seventh chapter of I Corinthians.

All true satisfaction is in Spirit, and the ultimate of man is conscious union and oneness with God. In seeking the higher order of living which is more in keeping with man's position as the offspring of God, it is necessary to understand that regeneration is not a repression or cutting off of the life forces of the organism through will power. Regeneration is the lifting up of the life forces, and the directing of them into new channels, that a refining, renewing and spiritualizing of the organism may take place. This is accomplished, not through resisting even the sex act, or through undue repression of the sex instincts, by the personal will, but through first of all, a change of thought. Paul tells us, "be not fashioned according to this world: but be ye transformed by the renewing of your mind."

Thought is the foundation of all our acts. When one's belief and thoughts are trained to the mortal way of believing and thinking, he will act according to the ways of the mortal, or carnal mind. But when one becomes awakened to the higher and better, and more soul satisfying standard, his belief changes; his faith becomes stronger in the new way, and he continues to think about

it; it becomes more and more easy for him to carry out his new ideals, and less easy for him to act in the old way. This is why Paul tells us, in Ephesians 4:22, 23, to "put away, as concerning your former manner of life, the old man, that waxeth corrupt after the lusts of deceit; and that ye be renewed in the spirit of your mind." Again in Colossians 3:1, 2, "If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth." That is, seek something higher and better, and more in keeping with the purity of Christ Mind than the old lusts and coveteousness of the flesh. Why? Because where the treasure is the heart will be also, and out of the abundance of the heart the mouth speaks, and man acts.

It is equally true that when the heart is set on higher things, good thoughts will proceed from it. "As he thinketh within himself, so is he" (Proverbs 23:7). So we have the admonition of Paul in Philippians 4:8, "Finally, brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." You see these instructions are all very practical, for they insure the spiritual uplift and living of man when they are heeded.

Do not get discouraged with yourself, but read, study and think that which is pure, clean, and uplifting; and teach the Truth to your entire being through the Word, and your body will respond to the Truth.

As you get away from the sex thought and act, you will find the vigor that formerly sought expression in the old way, will express through your mind and affairs, bringing you to greater good, a firmer hold on life and health, and a more abundant prosperity, than you have ever before thought possible.

WELCOME THE REVELATION

Four years ago, I had a very bitter disappointment in a love affair, which caused me, at the time, almost to lose my mind. Ever since, although I have been trying to overcome that terrible depression and unhappiness, I cannot get away from myself. Nothing seems to take the place of my former hopes and plans. A cloud seems to shadow me continually. I had planned so much on my home—that is the one big "want" always before me.

Silent Unity is daily praying for you, that your mind may be opened to the glorious Spirit of God now within your own body, and that it may claim the love, the joy, the sustaining power, and the "peace of God, which passeth all understanding."

If you have known a love which seemed to transform the entire world and its people to a veritable fairyland while that love was in full bloom—then rejoice! Rejoice, for you have within your soul the beautiful, the adorable, and the glorious attributes of God. The gladdening warmth you seemed to know, came from your own self, the object of your love acting only as a mirror in which you might see your real self reflected. If the one you loved had a similar experience, he, too, was given a glimpse of the beautiful side of himself through you.

Gladdened by the joy it brought, you poured yourself out—almost entirely out. Then came the disillusion as to the source from which your happiness had been coming, and now you have locked yourself against the return of your more noble and more beautiful self. Is it any wonder that your whole system is crying out in emptiness? Welcome back, with open arms, this ennobling portion of your real self, which is born of God's glory. You will receive the same joy as before, but it will now be abiding, and stripped of its uncertainty. You will have no thought of malice or condemnation for any living soul. The glory of God is within you. Seek to find it.

Arise, shine; thy light is come, and the glory of the Lord is risen upon thee.

HEALING THOUGHT

THROUGH CHRIST, GOD'S PURE SUBSTANCE AND LIFE RENEW AND REBUILD HIS TEMPLE, MY BODY.

PROSPERITY THOUGHT

THROUGH CHRIST, GOD'S OMNIPRESENT SUBSTANCE IS RICHLY MANIFEST IN ALL MY AFFAIRS.

UNIT[illegible]OF

SILENT UNITY HEALING

"What hath God wrought!"

HEALTH

Kansas City, Mo.—I have realized so many wonderful demonstrations of God's healing and freeing power since I became acquainted with Silent Unity, that it would be impossible to mention them all in a letter. I will tell only one that came to me recently:

I had turned on the gas for heating the oven, and about twenty minutes later, when I opened the oven door to put my bread in, I discovered the oven was cold. As the draft in the flue was strong, this was a frequent occurrence. On this occasion, without shutting off the gas, and without allowing the accumulated gas to escape, I thoughtlessly struck a match in the oven. Of course, the result was a terrific explosion. It is a high oven, the door being on a level with my face. As I reached in, and struck the match, I was looking at the back burner, and, of course, received the entire force of the explosion in my face, which was burned to a solid blister. My hair, collar, hands and arms were also badly burned. For years I have been wearing glasses; for sometime I have been trying to demonstrate perfect eyesight, and conditions were improving rapidly. Naturally, my first thought was for my eyes. I immediately began to realize the Truth. I also began to wipe the cinders of the burnt eyelashes from my eyes, in order to open them and satisfy myself in regard to my eyesight. The cloth, in touching my face, peeled the skin off, leaving the raw flesh exposed. A friend immediately telephoned Silent Unity for me. I began at once to get relief, and within an hour I was entirely free from pain. In three days, the scabs which had formed, dropped off, leaving new skin exposed; and within two weeks, my entire face, hands and arms were completely healed, without leaving even a trace of a scar. Thanks to Unity's instructions, no material remedies were applied.

The most wonderful part of the demonstration was the protection of my eyesight, which seems to be better than before the accident. You may print this in your magazine, if you think it would strengthen the faith of those who might read it. I would be happy to tell the whole world of our Father's power and willingness to heal all our diseases. I am inclosing a love offering.—*Mrs. F. C. D.*

Washington, D. C.—A week ago I wrote you for prayers for healing my father's neck. He had a carbuncle,

and the day I wrote the doctor said that if there was not an operation immediately, the carbuncle would eat into the brain and produce death. With God's help and your prayers, my father is well again. It is with a heart full of thankfulness that I write this to you, for I know you always want to hear of the healings.—*L. F. B.*

Montague, Calif.—In December I wrote asking prayers for a bad wart that I had on my hand. It is now entirely gone, after being there for about ten years. This is to me convincing evidence of Divine Power.—*C. G. S.*

Hazelhurst, Ga.—I asked your prayers for overcoming an appearance of fever. All symptoms disappeared before I received an answer to my letter. I praise and thank God for the goodness which he is pouring out through me. —*Mrs. J. L. W.*

Bellingham, Wash.—I wrote you about five years ago for treatment for a so-called incurable. I have read almost with envy the triumphant statements of others when they said, "You may discontinue prayers for me, as I am healed." This is what I have so longed to be able to say, but the disease which was trying to claim me was of such a nature that, after two years of freedom from it, it would return. But now at last I, too, am able to say, with my heart full of rejoicing, "*You may discontinue your prayers, for I know I am healed.*" The assurance came to me in the night within the past week. The dread attack came, but with the Christ Spirit I was able to drive it away. This is the third time I have been able through Christ strength to overcome, but this time I received such a clear assurance that I was free forever, that I look upon it as a perfect demonstration. It is wonderful, and I thank God and you dear friends of Unity for freedom from worse than death. I inclose love offering.—*B. W.*

Montvale, N. J.—About two months ago, I wrote asking you for prayers for the strengthening of my mother's nerves. Four weeks later I reported that she was slowly progressing; and now, with a feeling of deep gratitude to God and Unity, we can report that she is so well that you may discontinue your prayers. Not only do your loving prayers result in these wonderful physical cures, but they bring with them a deep spiritual joy and the beautiful reassurance that God is never failing, omnipotent Love.—*Mrs. H. R.*

Mount Vernon, Iowa—I asked for treatment some time in February; I must tell you of the wonderful help I have received. A cough which had lasted for years, left me in a

few days after writing you. In the morning, I would find the throat organs trying to make the cough but I would say to them, "Oh! I am healed!" I have not had a coughing spell in three or four weeks. I rejoice and give thanks to God for all the blessings I have received.—*Mrs. S. E. L.*

Butler, Mo.—B., my daughter, for whom I wrote asking prayers to heal diphtheria, is entirely recovered. She was much better before the letter could have reached you. I thank God and Unity. You may discontinue prayers for her.—*Mrs. H. G.*

Fredericksburg, Va.—Two weeks ago we telegraphed you to pray for Mrs. J. F., Philadelphia, Pa. The time of telegraphing was 11 a. m. That evening at six, in a spasm of pain, she herself began to pray, and in fifteen minutes she was completely healed except for weakness. We can never sufficiently express our gratitude.—*Miss B. R.*

New York, N. Y.—I thank you for prayers said for Mr. W. R., who left the asylum a month ago in every way cured. Never before has he been in such splendid health. I know only prayer has saved him, and am most grateful to you for your coöperation. I inclose a love offering, and thank God for the wonderful things Unity is doing for us. —*Miss L. W.*

Alta., Canada—I am thankful for your prayers and encouragement. I have been healed. My stomach is well. I can now eat anything I want, while heretofore I could have only one glass of milk every two hours. The Lord has performed a perfect work in my healing, and I am giving him the praise. He has done wonderful things for me, through his dear people.—*Mrs. T. H. R.*

Ft. Worth, Texas—You may cease holding special prayers for the healing of my foot. My foot is perfect, and is one of the greatest demonstrations of the power of prayer to heal that has ever been witnessed in this vicinity. The foot was broken in two places, but I never ceased walking on it, or wearing my shoe. Please put this in your Unity, if you can spare the space. Inclosed find a check for love offering.—*H. M. B.*

West Palm Beach, Fla.—I wrote you for treatment for my granddaughter, in healing of hip disease. She has recovered phenomenally. She broke her brace in Jacksonville, and I was told to keep her off her feet. This I tried to do for awhile; then I let her walk in faith, and now she has been walking since the 20th of December. Although her brace has been returned mended, I have not put it on her. She attends kindergarten and plays with other children.

One member of my family discovered that she possessed a singing voice, and her whole personality changed. She acknowledged that Truth was the cause.—*Mrs. S. M. S.*

Charlotte, N. C.—I wrote you for prayers in July. I had gas around my heart, which was distressful. I am very glad to say that it has entirely disappeared. I thank God and Unity for the blessing.—*Mrs. W. M. H.*

Reno, Nevada—I write in grateful acknowledgment of immediate benefits received in response to two telegrams, sent you earlier in the week. I arrived here early Monday morning, on a train from Los Angeles, suffering from an alarming nasal hemorrhage which had been uncontrollable for five or six hours. I could hardly stand without the support of the porter, and the blood was still streaming. My friend sent you a telegram from the railway station, and in less than half an hour the hemorrhage stopped completely, and I have not bled a drop since. Thank God and Unity. Twenty-four hours later, and probably consequent to the great loss of blood, I was threatened with paralysis; Mrs. L. sent you another telegram in my behalf. My tongue was so paralyzed that it was almost impossible for me to make my needs known, yet the attack was checked, and gradually passed off without rendering me unconscious as it had done many times before. I am more grateful than I can express. —*Mrs. R. P. C.*

Bucoda, Wash.—I asked you to pray for my husband, who had a cancerous growth on his shoulder. It had been there for eight months and was getting decidedly worse. It was growing, and was paining him so that he could not wear his suspender over it. It disappeared in much less than a week, and no trace of it is left. My own health is greatly improved, too. We are so grateful to God and Unity for the blessings received.—*Mrs. Lulu M. Betts, R. F. D. 1, Box 27.*

Kansas City, Mo.—You may discontinue prayers for me, as the abscess in my bowels has broken. In my nine o'clock silent prayer last night, it began to disappear. Thank you very much for your prayers. I am very grateful for what God has done for me.—*M. B.*

Gardiner, Mont.—After two days' treatment from you, there was scarcely a trace of the old appearance to be noticed. My stomach is in good condition, also, and I hardly know how to express my thankfulness to you, dear hearts, and to our heavenly Father for such a wonderful demonstration of the power of the Word spoken in faith. —*S. M. H.*

PROSPERITY

Salem, Ore.—Some little time ago I wrote you for prayers for prosperity. You may discontinue, for everything is working out very well. I am returning to my former work, with a heart full of content. I thank you very much. —*Miss R. Y.*

Chicago, Ill.—I received the Prosperity Bank, and have had wonderful demonstrations. Inclosed find check for $4, for the three Unity subscriptions. I recently received a bonus of $100, and one of $40—God's blessing. I also am healed of asthma of twelve years' standing. I thank God and Unity.—*E. L.*

Seattle, Wash.—You may discontinue prayers for me. I passed my tests and received grades which seemed impossible, considering my previous absence from school. Your instructions were fully carried out, and I now realize the loving help which you gave me. May blessings be showered upon you and all your work.—*D. M.*

Oakland, Calif.—I wrote you for help to sell my home. I am so glad I can tell you that it has been sold at the price asked, and that the purchasers are well pleased.—*Mrs. P. G.*

Chicago, Ill.—About two years ago my husband changed positions, and at that time we wrote you for prosperity treatments. I wrote you again, about February 1, asking prayers in his behalf, as there was a very important case coming up in regard to this work. I am very happy to tell you that he has had splendid success in this new field of work; and the best demonstration of all was the last one, which was a complete victory for right and justice. We thank you for your coöperation.—*Mrs. W. H. C.*

Dallas, Texas—I cannot express my great joy that I kept my position while others were laid off; that my income has been nearly doubled from an unexpected source; that I have made a good sum of money and have been given the opportunity to make more by working during my spare time each night for about a month. A year ago today I became acquainted with Unity. I was sick and the doctor said that I would die. Day before yesterday a doctor seeing me perform a difficult physical feat, became curious; upon examining me, he pronounced me to be one hundred per cent perfect physically. I believe I could tell of enough demonstrations to fill a book the size of "Christian Healing," were I to tell all that has happened to me during the past year, for God is ever present to solve even the tiniest problems of everyday life. My Prosperity Bank will soon be on its

way back to you, filled, and having performed what some people would call a miracle.—*E. S. K.*

Columbus, Ohio—Inexpressible good has come to us through our filling one of your Prosperity Banks. On December 31, there came to me a check for $75 for one of my stories. I have been told by several who are acquainted with the writers' market that this was an unusually good check for this particular magazine to pay; and it is an especially good price for an apprentice writer to receive. Then a notice came from another magazine that they intended paying me a small check long since due, which I never expected. My husband is a machinist in a railroad shop. Nearly every night there has been a notice posted containing names of men to be "laid off." Mr. T. began to get uneasy, since he was not among the oldest employees. I held the thought that he was needed in the shop and that he would not be "laid off." Even he ceased to worry. The real test came one evening when he saw his name posted with five others. I was surprised to hear him say that if these people did not want his services, there was something better in store for him. I had read in the Unity publications of people saying that they had faced just such crises and felt light of heart, and I wondered if I could say as much if I had to meet something similar. I had coped with illness in myself and family but this was something new, for the poverty thought had been mine since infancy. My husband had the same idea. When Mr. T. told me of the notice, I said aloud, "That is not the only source of supply. Our supply comes from the Father. There will be a change for the better. Now, let's not talk about it. Don't mention to a soul that you have been 'laid off,' because that will have a tendency to make the untrue law an active one." I felt no fear whatever. This notice that is posted in the shop is supposed to become active after five days. My husband went to work that night and found his name removed from the bulletin while the other five remained. The general superintendent also came to him and assured him that there would be no more men removed. I thank the dear Father, and am grateful to you who help to make the good manifest. —*Mrs. G. C. T.*

Chicago, Ill.—Mrs. Schobert's article on "Tithing," in January Unity, reminded me that I was not living up to my conviction that only through tithing can we prosper, so here are $3 for Silent Unity, as a starter. There are several channels through which my tithings flow from the Lord, but to no other do I owe so much as to you, dear friends; so you

may expect to hear from me soon again. That article in Unity recalled a remark I once heard a wise Jew make. He said, in speaking of the great prosperity of his race, "... you Gentiles would only tithe, you, too, would prosper. Tithe, tithe, tithe, that is the secret of the Jew's prosperity." In business, as well as in philanthropy, the man who dares to do the big things is the Jew, because through the habit of tithing, even when he does not see where his next meal is coming from, he has built up a perfect faith in the universal Being whom we call the Lord. By outflow he keeps the door of his heart open for inflow.—*Mrs. L. A.*

Missoula, Mont.—Hardly had I written you when all things I asked and believed to be justly mine, came into visibility. A steam heated apartment, filling exactly all the conditions I required or could have desired, was offered to us, as if by magic. I kept always finding my checking account adequate to the seemingly exorbitant demands made upon it, and two checks came to me, "out of a clear sky"—payments of deferred interest from companies that had notified me of their inability to remit. And what is manifesting in my own life is helping others to acquire faith and to realize its fulfillment.—*Mrs. L. G. A.*

Los Angeles, Calif.—I wrote to you for prayers for help in my work. Never was a prayer answered in a more beautiful way. My department did a wonderful business before Easter, and is growing every day. I know there is no limit to its growth, because I feel God working with me. I am very grateful to God, and I thank you for your love and help.—*M. W.*

Cincinnati, Ohio—A few days ago I wrote you, asking your prayers for my husband in finding work. In less than twenty-four hours he was offered two positions. The one closest to our home, he accepted; and then was surprised to know that it payed him more than he ever earned before as a weekly salary. I feel this is due to your prayers, and to my Prosperity Bank. I could not get along without either.—*Mrs. C. H.*

Toronto, Ontario, Canada—You may discontinue prayers for me for prosperity. I thank God, you, and myself, for the wonderful realization. We have brought freedom, order, harmony, poise, and power out of chaos. I am opening up business that seemed destined to failure. For years I have had everything in manifestation but silver, and it stands ready for my use the day I get my stock in trade collected, and I am doing that with calm speed. Oh! the joy of it all with self left out! Your kind letters and

the Unity Magazines have got me down to hardpan, and I am thankful that I can follow you. I have been with you daily for several years. I have not been after the loaves and fishes. I am proving the law of my dominion over material things, by my word, coupled with faith in God's promises. The law works every time.—*M. D. M.*

La Jolla, Calif.—I sent for a Prosperity Bank, from B. C., where I formerly lived. I had been trying to sell for two years. I had the Prosperity Bank only one month when I sold out, and in three weeks more I was here, in the very place I longed to be. I have had a wonderful demonstration in securing what I wanted here; thanks be to God, Unity, and the Prosperity Bank.—*S. J. L.*

Joliet, Ill—You may discontinue your prayers for me. A few days after your letter came, I received a position; it was just what I wanted. I like my work very much, and I am very grateful for your prayers.—*J. S.*

Tampico, Tamps, Mexico—I am inclosing an offering for your prayers for me. I wrote you two weeks ago for help in getting my present position. I had not even mailed the letter when I received word from the house that there was a telegram there for me; it was from these people, telling me to come at once. Today I received my first pay, and I feel I cannot thank the Holy Spirit and you enough for your aid. May your school ever continue to grow in its greatness and love.—*E. A.*

MISCELLANEOUS

National City, Calif.—The March copy of Unity Magazine gave me a new lease on life. It was too good to pass on, and too good to keep. I passed it on, and will get another to keep. It would take a book to tell all that Unity has done for me, even in my public work. I give readings, and this has always been a strain and a trial; yet I never could refuse. Since reading and studying "Lessons in Truth," I have no more trouble. I learn the readings easily, have no fears, am not nervous, and never fail to "make a hit." That is only one of my many demonstrations. I even demonstrated a common kitchen sink, and a bed, through Unity Truth statements. I went to get glasses, but I was told that my eyes were so bad that they would have to be treated by an oculist. I felt that I was almost going blind, the sight in one eye being practically gone. My mind would not consent to have my eyes treated, so I tried faith, and commenced with the Truth statements. I kept on using my

eyes and wrote Unity for prayers. Now my eyes do not bother me at all. Whenever a cloud seems to gather, I drive it away almost immediately with a Truth statement; and if that doubter who wrote thinks the testimonials are faked, let him write to me. I can tell him that the half has not been told. The way you demonstrate money for your work, as told in the Unity Magazine for March, helped me when I needed the lesson.—*E. C. T.*

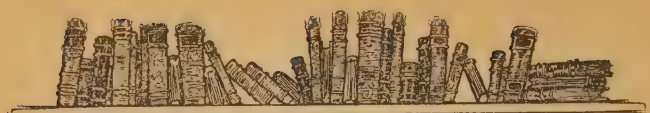
Butte, Mont.—Many thanks for your prayers. Peace came as soon as you received the telegram.—*Mrs. E. C.*

San Francisco, Calif.—Words cannot express the good I have received from Unity. I realize every day the goodness of God and his dear people. I am inclosing an offering. Accept my gratitude for your loving-kindness and care. Fear and error thoughts are leaving me, so I am now more at peace with myself than for years.—*L. H. G.*

Philadelphia, Pa.—I am greatly interested in Unity literature. Its aid and teaching should reach every home. Your work brings into the very atmosphere I breathe the nearness of God, outlining to me every comfort by feeling his omnipresence. I find, since reading Unity Magazine, that I am being led into new environment, the result of proclaiming God as my constant supply and ever ready friend. My wish is that God will make your work successful beyond any measure you have ever dreamed, and that the circulation of Unity literature at the close of 1921 may be many times that of 1920.—*S. S. F.*

Bathurst, Gambia, West Africa—Since beginning to read your valuable Weekly Unity, I am a repentant sinner. I feel in my heart that I am a changed man, and I am daily growing closer to my heavenly Master. The first five pages of the Weekly always lift my heart, soul and mind to heavenly things; and I care nothing for earthly things. My soul delights in God's presence. Thank God for your religious papers.—*E. I. D. J.*

Lethbridge, Alberta, Canada—The February and March issues of the Unity Magazine are lovely. As soon as I received the March number, I began to read, from the back cover to the front. I have had quite a time trying to understand the silence, and have often wished that I might have a long article about it. At last my wish is granted, and I have had a good, big peep into the wonderful silence. The letters from those who have been helped by Christ's loving presence and your faithful prayers, are a source of joy and gladness to me. I am glad that I belong to the Good Words Club; it has helped me.—*Mrs. F. C.*



PUBLISHERS' DEPARTMENT

A PLEA FOR THE KIDDIES

Have you planned wholesome occupation, recreation and amusement for those ever active little people during the long summer vacation? This is an opportunity that it would be wise for you to turn to account.

A mother who has a manly young son reared on Unity principles, tells us that, as this boy was growing up, she never let a day come upon her without having made preparation in advance for the profitable use of his time. No wasted energy, no selfish idling, no destructive mischief, frittered away his days. Body building exercises, useful helpfulness, and constructive play enlisted his every interest.

We are making bold to suggest one method by which a part of each day may be used pleasantly and profitably, during this summer, by these strongly individualized boys and girls. They all love to read—that is, if the right books are placed in their hands.

Unity publishes a few books for children, which not only thrill their little hearts with interest, but also awaken the dormant powers of their budding souls. Oh! the power for good that we grown folks have with these little ones! Shall we lose the opportunities right here with us, when we hold these precious charges right in the hollow of our hands? No, we'll look at the description of children's books in the back part of this issue, and order their summer reading at once, before any more of these valuable vacation days go by.

MIDSUMMER INTENSIVE TRAINING SCHOOL, JULY 3 TO 16

This will mark the ninth session of the School, and will be the second anniversary of the establishment of the plan. A number of persons going to the I. N. T. A. congress in Denver, will spend these two weeks at Unity headquarters in Kansas City. This will be the last Intensive Training School in Kansas City until February, 1922. The following courses will be conducted:

BASIC PRINCIPLES (A course of six lessons) - - - - - - - - - *Charles Fillmore*
The True Character of God.
Christ—God's Idea of Man.
The Self-Conscious Man.
Thought, the Universal Builder.
The *I Am* and I Am Not.
The Creative Word.

SPIRITUAL HOUSEKEEPING - - *Louise C. Newman*
Divine Birthright.
Home Counsel.
Household Gods.
Children's Hour.
Rooms in the Temple.
The Renewal of the Body.

HEALING PRINCIPLES - - - *Ida M. Palmer*
Spirit.
Faith.
Prayer—Silence.
Forgiveness—Love.
Lesson on Prosperity.
Healing Meeting.

THE PURPOSE AND PRACTICE OF THE SILENCE - - - - - - - - - *E. V. Ingraham*
Praparatory Steps for the Silence.
What the Silence Really Is.
Beyond the Silence.
Attaining Wisdom through Silence.
Accumulating Strength through Silence.
Power from Beyond the Silence.

THE COSMIC CHRIST - - *Imelda Octavia Shanklin*
Character.
Intuition.

Prayer.
Prophecy.
Miracles.
Revelation.

PRACTICAL APPLICATION OF TRUTH - *W. I. Hoschouer*
How to be Conscious of God.
The Liberty of Truth.
The Divine Interval.
Mental Demonstration.
Spiritual Realization.
The Master Soul.

BIBLE INTERPRETATION - - - *Jennie H. Croft*
The Creative Power.
The Three Planes of Consciousness.
Job: An Esoteric Study.
The Word.
The Great Victory.
The Finished Work.

FIRST STEPS IN SPIRITUAL GROWTH - *Mary C. O'Neill*
Silence.
Healing.
Prosperity.
Overcoming.
The Christ Body.
The Great Demonstration.

Four classes are given daily, each teacher giving a class every other day. In this way, a student may attend every class if he so desires.

The following special courses will be given:

CHRISTIAN DIETETICS (two lectures) - *Royal Fillmore*
Theoretical Dietetics.
Practical Dietetics.

PROSPERITY (Noon Silences) - - *Myrtle Fillmore*
Purpose of Noon Silences.
The First Essential Step: "Seek Ye First the Kingdom."
A Rich Consciousness, Man's Divine Birthright.
The True Source of Prosperity.
The Increasing Power of Praise.
The Law of Giving and Receiving.
"Just Where Thou Art."
Business Success through Knowledge of Truth.
Remarkable Demonstrations which Quicken Faith.

Bible Promises and Demonstrations.
Love Offerings and Tithing.
Points in Helping Others Demonstrate.

Tuition for the classes is on the voluntary love offering plan. Expenses of the Intensive Training School are met entirely by the love gifts made by the students for the teachers. Living expenses are reasonable here, and each one can find accommodations suitable to his requirements.

PUBLISHERS' NOTES

THE PROSPERITY SERIES

Given several families, each composed of the same number of persons, and having the same income, and what may we observe? One thrives and prospers, another barely ekes out an existence, and still another falls into the horror of debt. How is this accounted for? Well, you may say, the head of the first family has a wife who is a manager; in the second family they have so much sickness; and the last mentioned household is conducted extravagantly. But these are surface judgments.

There are underlying laws governing success and prosperity. Some comply with these laws consciously, especially in these latter days when current literature teems with success articles; others use the prosperity law unconsciously through the opulent vision, the free, yet wise distribution of funds, the generous heart, the just compensation for services rendered.

Now what we all desire and must have is a working knowledge of the principles governing prosperity. For we cannot progress in any direction when hampered by lack, debt, fear of losses, and the like.

With the sole idea of educating people toward freedom in finances, we publish a series of booklets which, if read carefully, will help to open the heart and hand, to solidify faith, to throw wide the gateways to the Infinite Supply. These booklets are: "The Invisible Resource," by Charles Fillmore; "Giving and Receiving," by Charles Fillmore; "Prosperity and Success," by Sophia Van Marter; "Wealth and Wisdom," by Jennie H. Croft.

Beautifully bound in golden brown paper cover, with handsomely gilded border and lettering. Small in size but great in text. $1.00 for the full series of four booklets.

Let this Prosperity Bank patron tell her own story: "Mere words cannot sufficiently express my gratitude and appreciation of the Father's help, through Unity's prosperity treatments. Every day I have noted and acknowledged this help in countless ways, and far and away above all else has come a greater spiritual prosperity—something that I have prayed for.

"The biggest thing that has happened in a material way is this: I have secured a splendid position in another town, coming here the first of this month, just as I was about to put my last dime into the bank. Every one whom I knew, told me that I would never be able to find a place to live here, as this is one of the rapidly growing towns of southern California, and rooms and houses are at a premium. The day I arrived, I asked the Father to guide me to good living quarters. I knew there was a place for me here; otherwise, He would not have made it possible for me to come here to take the position. Without taking up your time with details, I shall merely state that I found a little apartment in a delightful section of the city, with everything in harmony. I assure you that I lost no time in thanking the Father and Unity for everything. You will hear from me again shortly. But I felt that I must let you know that everything is running along in true Unity fashion for me, and also that I am very grateful."

A Unity Free Lance observes: "Yesterday, I met a railroad man from North Dakota. This man had been helped in so many ways by reading Unity literature, and was so enthusiastic, that he pulled the throttle wide open, making at least ninety miles an hour during the whole conversation. He said that he was a nervous wreck, on a vacation in Canada, when he met a railroad conductor who had been helped out of serious financial difficulties through Unity. This conductor had been hopelessly in debt; and the people whom he owed gave him no rest day or night, driving him desperate. His wife was telling a neighbor about their condition, and she suggested that they try the Unity Prosperity Bank. She said that it had helped them, and she was sure it would help any one who would give it a faithful trial. Therefore, the conductor sent for a Unity Bank, grasping at the 'last straw,' for he had no faith in it. However, there was soon a change in his finances; and in less than a year he and his family were entirely out of debt. Now they are using the Unity law not only in finances, but in every way of life."

A president of one of the largest wholesale houses in Kansas City writes us as follows, in connection with a renewal letter: "My wife and I have been in close touch with you, and feel that we have been much benefitted by having our thoughts trained along those lines inculcated by your literature, and from the speaker's rostrum. We have been under your ministry continuously, from the time you occupied the small room in the Hall Building, to the present time. Your influence for good and for the uplift of humanity is now so widespread that I feel confident in predicting a limitless boundary line for the beneficent effects of your activities, and I will hold the thought for that consummation."

From one who uses the Prosperity Bank to wide advantage: "Please send me another bank, as I see so many books that I want to read and pass on to friends. I have already had such encouraging reports from those to whom I have sent Unity literature. Two little nieces who are receiving Wee Wisdom subscriptions from me, declare it to be the most interesting magazine they've ever read. They take it to school, and the teacher reads it to her pupils. My mother and sister, to whom I sent Unity and Weekly Unity, show me by their letters that they are growing in knowledge of the Truth, as they seem more happy and contented. There are not enough impressive words in the English language to tell you how our lives have been blessed by the knowledge of your teachings."

Some surprise figures for our readers!

We are now printing 90,000 copies of Unity Magazine each month. A little easy multiplication by 12, brings the Unity Magazine total for the year up to 1,080,000. Counting 50,000 Weekly Unitys 52 times, produces the result of 2,600,000 of our weekly publication a year. 15,000 Wee Wisdoms are run off the press each month, making 180,000 a year.

Now when these totals are added to the 3,000,000 books, booklets, and tracts published a year at Unity headquarters, we get the grand total, 6,860,000.

At the rate we are now going, with the great monthly increases in circulation, there will be a yearly output of over 7,000,000 pieces of literature before 1922 is ushered in.

This dear reader finds the world transformed simply by the use of the Prosperity Bank: "I am inclosing five dollars in money order, the amount saved in my Prosperity

Bank, for Unity Magazine. I have had so many demonstrations in the past ten weeks that I actually seem to be living in a new world. My feelings are akin to those of a traveler who has discarded his excess baggage of doubt and worry, and is free to enjoy all the beautiful things around him. I thank God that through my Unity friends I have been able to prove this law of abundance."

"I have had my six Unity mottoes handsomely framed, and I wish I could show you dear people how beautiful those mottoes are, in their rich frames, each made of a different wood and executed in a different design. I am so happy with my Unity books, mottoes and calendar! I thank and praise God and Unity for giving me such peaceful joy!"

Words like these thrill us with their import, lending us, as they do, courage and hope for limitless accomplishment in the workshop of the Almighty.

The following expression of appreciation is typical of many received in each mail here at Unity: "I have been wanting to write you for some time, to tell you how much real good I have derived from reading Unity Magazine, and also that success and prosperity have come to me through the Prosperity Banks. Last year, I used two of your banks; and, as a result, I have had marvelous prosperity. I intend to fill three banks this year, to further the cause of Unity, and incidentally to help myself. Never can I thank you for the good which you have brought to me."

Note what this friend says about "Christian Healing": "I am writing to thank you for what your book, 'Christian Healing,' has done for me. This morning I read the chapter, 'The *I Am* in Its Kingdom;' and surely the living Spirit knew the help I needed. I never open the book that the message for the minute isn't ready for me. It has made all Truth so clear. Since this morning's reading, I am sure that nothing will daunt my faith, whatever happens."

Weekly Unity is, of course, a metaphysical paper. However, it gives us an opportunity to be a little bit chatty and sociable with our readers; for in this weekly publication we print the "news" that comes up in connection with the work, both here at headquarters and in the field.

Weekly Unity has not advanced in price. It is still $1.00 a year.

Look over the pages in the back part of this magazine and select some books for the little boys and girls in your family, among your friends, and in the neighborhood. "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me."

A little bird listening at the door of the Unity Publication Conference tells that a "Book of Silent Prayer" is now in process of preparation. Particulars will be published later.

Send for a Unity Calendar, hang it up, look at it at odd moments during the day, and get into the current. Price, 50 cents.

A COMPLETE LIST OF UNITY BOOKLETS

†All Sufficiency in All Things.....25¢
Beaux Arts Series (6 booklets marked †).....$1.50
Bible and Eternal Punishment.....15¢
Consecration of the Room, The.....25¢
†Directions for Beginners.....25¢
Faith That Removes Mountains.....25¢
Finding God.....25¢
†Finding the Christ.....25¢
†God's Hand, and Loose Him and Let Him Go.....25¢
§Good Words.....35¢
‡Giving and Receiving.....25¢
Helps for Teachers of Practical Christianity.....15¢
Holy Spirit, The.....25¢
*In Christ's Garden.....50¢
Inspirational Series (3 booklets marked §).....$1.00
‡Invisible Resource.....25¢
Joy and the Way of Attainment.....25¢
Love: The Supreme Gift.....50¢
*Love's Roses.....25¢
Maternity Treatments.....10¢
Ministry of the Holy Mother.....15¢
§Morning Meditations.....35¢
Oneness With God, and Neither Do I Condemn Thee.....25¢
Philosophy of Denial.....25¢
†Practice of the Presence.....25¢
‡Prosperity and Success.....25¢
Prosperity Series (4 booklets marked ‡).....$1.00
Pure Reason and Honest Logic of Practical Christianity.....25¢
Talks on Truth.....25¢
Talks to Men.....25¢
§The Spiritual Law in Business.....35¢
†Trusting and Resting.....25¢
Truth Student With Soldiers.....paper 50¢; flexible cloth $1.00
‡Wealth and Wisdom.....25¢

*Books and Booklets for Children.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.
Los Angeles—Unity School of Christianity, 411 Blanchard Bldg., 233 S. Broadway; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Ethel R. Egy, 2137 23d Ave.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1023 7th St.; Maude Johnson Beane, 955 8th St.
San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, American Hall, cor of 20th and Capp Sts.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North 5th St.
Colo., Denver—College of Divine Science, 730 E. Seventeenth Ave.; Unity Study Class, Brown Palace Hotel, Room 704; Universal Truth Center, 415 Tabor Grand Bldg.; Power Publishing Co., 4235 W. 32nd Ave.
Pueblo—Lydia Keeling, 124 W. 13th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Unity Society, 300 Homer Bldg., between F and G on 13th St.; I. N. T. A. Headquarters, 311 Ouray Bldg.; Metaphysical Library, 1814 N. St., N. W.
Ill., Chicago—Unity Society, 104 Auditorium Bldg., 431 S. Wabash.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.
Ky., Louisville—Truth Center, 307 Bernheim Bldg.
Bellevue—Mrs. Mary Hoffman, 302 Ward Ave.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.

Brookline—B. Gertrude Hall, 195 Davis Ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Ter.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Md., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 11, 3513 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Ida M. Bailey, 117 Fitzhugh Ave.
Ionia—Mrs. Benj. J. Vosper, East Main St.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, 368 Lookout Place; St. Paul Book Stationery Co., 55 E. 6th St.
Minneapolis—Rex & Jane Morgan, 1710 Stevens Ave.; Unity Truth Center, Star Hall, Masonic Temple.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; Open Vision Co., 720-21 Victoria Bldg.
Nebr., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, Room 16, Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.
Brooklyn—Divine Science Efficiency Club, Bossert Hotel, Montague and Hicks.
Buffalo—Buffalo New Thought Society, 795 Elmwood Ave.
Schenectady—Mrs. Marcellene W. Burbridge, 111 University Place.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Canton—Mrs. Margaret Coan, 534 Cleveland Ave., S. W., Suite 6.
Cleveland—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 590 Arcade Bldg.
Warren—Harry R. Marlow & Co., 31½ Main St.
Okla., Oklahoma City—First Divine Science Church, Woman's Club House, 305 W. First.
Tulsa—Unity Study Class, 617 Mayo Bldg.
Ore., Portland—The Metaphysical Circulating Library, 412 Central Bldg., 10th and Alder Sts., The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Divine Science Ass'n., 1507 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.
R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—New Thought Temple Society, Commercial Club Bldg., Room 307.
Texas, Dallas—Mrs. George W. Keeley, 1631 Pine St.
El Paso—Unity Center, Two-Republics Life Bldg., Mezzanine Fl.
Fort Worth—Unity Society, Mrs. Nadie S. Howell, 2133 Jennings Ave.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society,

1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.

Chehalis—Mrs. Alice Ruth, 827 Adams Ave.

Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.

Tacoma—Raymer's Old Book Store, 1317 Pacific Ave.

Wyo., Casper—Unity Study Class, Room 215, Midwest Bldg.

Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.

Western Australia, Perth—Albert and Sons, 180 Murray St.

Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George St.

Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.

Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.

Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.

England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.

St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries, that the Silent Unity "Healing Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in June Unity Magazine:

HEALING THOUGHT

Held daily at 9 p. m.

July 20, to August 20, 1921

I rejoice in the consciousness of Life, Love, Health and Strength, through Jesus Christ.

PROSPERITY THOUGHT

Held daily at 12 m.

July 20, to August 20, 1921

I rejoice in the consciousness of the One Living Substance as my inexhaustible Supply and Support.

A COMPLETE LIST OF UNITY BOOKS

Bible, American Revised.....$4.00
Christian Healing.....$1.00; $2.00; $3.00
Study Helps and Questions for Christian Healing.....35¢
Lessons in Truth.....75¢; $1.50; $3.00
Question Helps for Lessons in Truth.....35¢
Miscellaneous Writings.....paper 75¢; cloth $1.50
*Sir Smile-Ups.....$1.00
*Treasure Box.....50¢
Truth in Song.....50¢
Walk in the Light.....paper 50¢
*Wee Wisdom's Way.....paper 75¢; board $1.00; de luxe $1.50
*Wee Wisdom Year Book.....$1.00

YOUR NEXT STEP

Having made a study of "Lessons in Truth," and "Christian Healing," you are now eligible to apply for personal instruction from headquarters. This will be given you in your home, and you can progress with the lessons according to your own convenience. The lessons sent out for study are written in simple, practical language, and explain thoroughly the principles of Truth and their application and practice. They include both fundamental steps and advanced teachings.

You have probably arrived at the place in consciousness where you feel you must be demonstrating health and prosperity yourself, independently of treatment from any one else. The lessons are not only for healers and teachers, but also for all those wishing to become successful demonstrators of the Unity principles.

The home study plan has the advantage of permitting one to continue carrying on his business at home while schooling himself. He is not rushed on to a new lesson if the occasion demands that added interest be given to business or home. Dr. Wm. R. Harper of the University of Chicago said:

"It is safe to say that the standard of work done in the correspondence courses is fully equal to that of the work done in the large class. Indeed, I may say that there is a larger proportion of high grade work done by correspondence than in class recitation. People who take work by correspondence do it because they want to get something out of it, while in many courses in colleges the students take the work because it is required. The work done by correspondence is even better than that done in the classroom. The correspondence student does all the work himself. He does twenty times as much reciting as he would in a class where there were twenty people. He works out the difficulties himself, and the results stay with him."

UNITY SCHOOL OF CHRISTIANITY,
(Correspondence School Dept.)
Kansas City, Mo.

Please send me leaflets showing an outline of your home study lessons. I have been studying Unity literature for .....years.

.....

.....

THE SILENT SEVENTY

A WAY TO PRESENT THE MESSAGE

All lovers of Truth desire to spread the *good news*. When Unity receives letters expressing this desire, the Silent-70 offers its coöperation in the way of supplying tracts and sample copies of our periodicals. Our many Silent-70 members understand this, and we wish to introduce ourselves to the Unity readers who have not yet become acquainted with this branch of the Unity work. Through the Silent-70 we also place Unity literature in libraries, camps, hospitals, and prisons; and if you know of any such institutions which you believe would receive our literature, let us know, and we will arrange to send it. Methods used in Silent-70 work vary according to the environment of the members. We do not prescribe any rules, but are always glad to make suggestions when members lay their problems before us. Wherever you are is the place to begin with this work, and the way will open for your ongoing. Write to us for information about the Silent-70.

UNITY GOOD WORDS CLUB

The Good Words Club invites your coöperation. This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

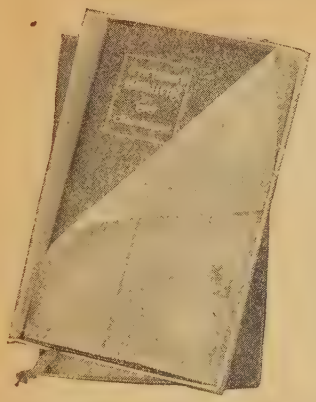
Address .....

City..... State.....

An official emblem and a motto pledge card are "helps" in fulfilling the Club principles. The emblem is $1.50 and the card 25 cents.

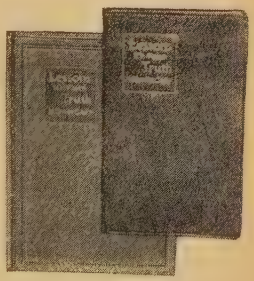
(The above pledge and blank may be used for enrollment).

SPECIAL EDITION OF TWO STANDARD BOOKS



"Lessons in Truth" and "Christian Healing," the official textbooks of Unity, are published in a sumptuously beautiful de luxe edition. While these volumes are appropriate for gifts, they are also very suitable for constant use, since they are substantial as well as elegant, being bound in keratol, a handsome material, excellent and durable as leather.

The books have been printed on very thin paper; completed they measure 4 by 7¼ inches, and are less than half an inch thick, but the type is large and clear. Note the illustration that brings out the comparative sizes of the new limp pocket edition and the cloth binding.



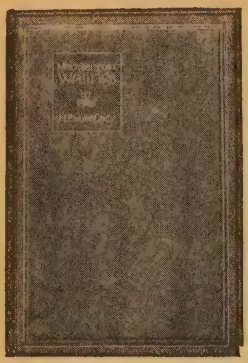
A thorough course in Practical Christianity is offered by these books. Close students of the Bible find that a study of the two volumes clears up scriptural passages not understood before, and illumines the Sacred Book with a new meaning that is simply a revelation.

These books among the many—books to live with—cannot be too beautifully bound. Just the handling of such volumes lends a stimulating satisfaction to the study of them. The books are most attractive. Each one is wrapped in a shimmery sheath of ribbed white paper, and placed in a neat little box.

The price of "Christian Healing" in flexible binding is $3.00. "Lessons in Truth" comes in the same limp binding for $3.00.

MISCELLANEOUS WRITINGS

By H. EMILIE CADY



All who have read "Lessons in Truth," by Miss Cady, will welcome this compilation of eleven articles from her inspired pen. Most of the essays comprising this volume have stood the test of many editions, indicating an unusual demand made by the public. Each chapter is complete in itself, and can be easily read at one sitting. The bindings are substantial and attractive; green cloth with gilt lettering, $1.50; paper cover, 75 cts.

LESSONS IN TRUTH

By H. EMILIE CADY

Unity study classes and Correspondence School pupils use this book as their first text. The twelve lessons furnish a complete course in the fundamentals of Christian living. Having wrought seeming miracles in many a life, these lessons can do as much for you. De luxe edition, $3.00; cloth, stamped in gilt, $1.50; paper, 75 cents.

CHRISTIAN HEALING

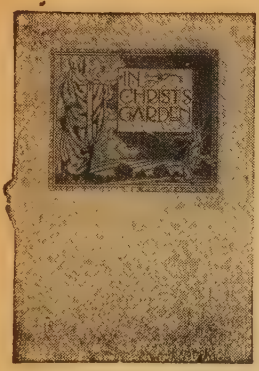
By CHARLES FILLMORE

A course of twelve lessons in Christian Healing with sample treatments and chapters on special problems. Here we learn how to heal ourselves and others, how to attain greater prosperity, how to get a better understanding of regeneration, how to interpret the inner spiritual meaning of the many symbols of Christianity. Keratol, $3.00; cloth, $2.00; paper, $1.00.

A special uniform cloth edition of these three books, with gilt edges and lettering, may be secured for $5.00.

IN CHRIST'S GARDEN

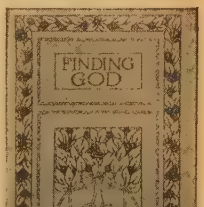
By MARY BREWERTON DE WITT



The Little Sister makes a daily record in her diary of the impressions gained as she strolls about her garden in the sunlight, in the moonlight, in the rosy dawn, in the soft, fragrant twilight. Her close communings with her Beloved, the Spirit, are revealed with a sweet maidenly fervor, and clothed in the poetic imagery suggested by nature's varying moods. The sparkling pathway, the glinting hillside, the drowsy bee, the swaying bough, the flitting bird, the golden air, all bespeak the beautiful lessons of love and joy to be learned in the Garden of the Christ. Beautiful booklet; price, 50 cents.

FINDING GOD

By CHARLES FILLMORE



"It must be true that there is in man a capacity to consciously know God and commune with him. It is unthinkable that a creator could cause to be that which is so inferior to itself as to remove it beyond the pale of fellowship." These introductory words from the booklet speak for themselves. The author first breaks down the wall of false concepts which we have erected regarding the true character of God. He then, with the logic of which he is a master, shows us what God really is. Next he clearly establishes the point that God exercises his attributes through the inner consciousness of man.

Printed on toned antique paper, with artistically designed Antiquarian cover, envelope to match. Price, 25 cents.

INSPIRATIONAL SERIES

In recommending this series to the patrons of our literature, we heartily emphasize the importance of keeping in close and constant touch with Unity publications; for our writers have learned how to draw inspiration from the supreme fountain of knowledge, the Universal Mind.

THE SPIRITUAL LAW IN BUSINESS, by *Wm. I. Hoschouer.* Do you wish to learn, through the Christ method, how to finance an enterprise, how to market an idea, how to meet a lawsuit, how to become more efficient, how to increase your wages, how to make a new start? Then tarry right here for a bit with this little booklet. Price, 35 cents.

MORNING MEDITATIONS, by *Jennie H. Croft.* We know that the primary impulse of the day determines the success of that day. This little collection of "Meditations" will put you right for the following twenty-four hours. Price, 35 cents.

GOOD WORDS, by *Imelda Octavia Shanklin,* contains a number of chapters on the use and power of the "Word." Read this. It will assist you in controlling the "unruly member," and it will help to keep you out of lots of "hot water," by assisting you to eliminate the harsh, or unconstructive word. Price, 35 cents.

The preparation of the "Inspirational Series" was prompted by the need which we all feel of some very *practical* daily reminders.

The above series of three booklets is bound and decorated just a little bit more distinctively than our other booklets. Three booklets for $1.00.

THE BEAUX ARTS SERIES

The very essence of Truth teachings is concentrated in the six dainty, handy little booklets comprising this set. Well have they been named "pioneers of peace and plenty."

A glance at the following titles and the authorship comprising the series will convince of their worth: "All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

The Unity press published this series originally for the holidays, as the booklets make excellent gifts and remembrances. $1.50 for the complete series; if ordered separately the price of each is 25 cents. Each booklet is inclosed in a handmade envelope. A most popular series, ever in demand.

UNITY SCHOOL OF CHRISTIANITY
Tenth and Tracy Avenue, Kansas City, Missouri

FOR THE CHILD'S SAKE

The parent or guardian should watch closely the mental development of the child who is in his care. The unfolding mind is receptive and plastic. While in this formative state, the little one lays the foundation of his future life; and in fact, of his whole destiny.

Place into the hands of the child, stories, pictures, poems, and letters that contain helpful thoughts and ideas. Such valuable companions are large contributing factors in making boys and girls wiser, healthier, and happier.

TREASURE BOX

IMELDA OCTAVIA SHANKLIN

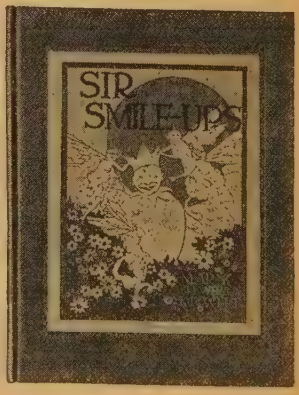
The higher metaphysics for the teaching of the young is skilfully veiled by the master handling of the story; and yet the lesson is so obvious that any child would naturally grasp it. Thick paper binding tied with a silk cord; appropriately and elaborately illustrated; envelope to match; price, 50 cents.

SIR SMILE-UPS

MARY BREWERTON DEWITT

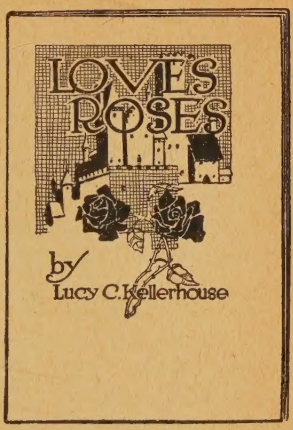
A merry, jingly tale for childhood's happy hours. The jolly kidlet who acts as hero, always standing in the limelight of good nature and cheer, is the rotund embodiment of fun and frolic.

Eight full-page illustrations and many smaller ones. Price, $1.00.



LOVE'S ROSES

LUCY KELLERHOUSE

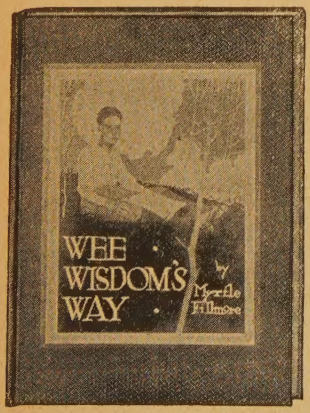


Through the avenue of the poetic, the picturesque, "Love's Roses" becomes a little jewel of a story, veiling with a film of fancy the deepest lessons on the power of thought.

Make some girl at once happier and wiser by placing in her possession this delicately spun little tale. Attractively bound in sea green heavy paper. Envelope to match. Price, 25 cents.

WEE WISDOM'S WAY

MYRTLE FILLMORE



An understanding of the basic principles of Practical Christianity is gained through reading "Wee Wisdom's Way." It is a book for all the *young* people—little ones and grown-ups—taking the reader right into the very bosom of family life, and handling the problems which arise about every hearthstone on this planet. In clearness and simplicity, Mrs. Fillmore shows how the laws of health and happiness can be put into operation here and now.

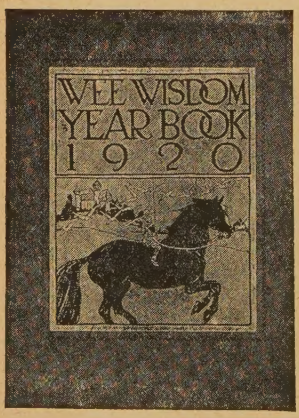
Richly illustrated and well printed. Edition de luxe, $1.50; board, $1.00; paper, 75 cents.

THE MAGAZINE FOR CHILDREN

No effort is being spared in making their magazine, Wee Wisdom, as interesting, attractive, and profitable as possible, through the medium of picture, poem, and story. All material for the publication is prepared to touch the right spot in *live* boys and girls.

In order to offset the frivolous, often unwholesome, and generally unmoral appeal of modern life, we must draw the children into the countercurrent of lofty ideals. Wee Wisdom will do this. $1.00 a year.

WEE WISDOM YEAR BOOK



During the year 1920, Wee Wisdom contained a large number of pictures, poems and stories which were a source of delight to the children. The very choicest of these form the contents of the "Year Book."

Monthly magazines are apt to get lost or mislaid. The kiddies will clamor to hear about Bug-a-Boo-Bill, Prince Happyhop, Bill-a-Boo-Bug, and the rest of their old friends, whom they have learned to love during the past year. Highly decorative cover. Price, $1.00.

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....